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# THE WOMEN'S INTERNATIONAL QUARTERLY.

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# THE WOMEN'S INTERNATIONAL QUARTERLY.

OCTOBER, 1915.

**PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.**

## A WOMAN'S PRAYER FOR PEACE.

*"Unto Thee, O Lord, we cry in the night of the world's darkness for the coming of the dawn of peace. Is not the earth Thine? Are not the hearts of men in Thy keeping? Remember the desolated homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good, and make an end of war. By the love we bear towards fathers, brothers, lovers, sons, by the long agony of trench, and battle-field, and hospital, by the woe brought home to the hearts of mothers, and by the orphaned children's need, hasten Thou the coming of the age of goodwill. Raise up leaders for the work of peace. Show us our part in this redemption of the world from cruelty and hate, and make us faithful and courageous. In the Name of Christ, Whose kingdom is our hearts' desire and Whose will for men is love. Amen."*—From *"The Woman's Missionary Friend."*

**NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.**

**When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.**

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# Editorial.

## A GREETING FROM THE Y.W.C.A IN NEUTRAL COUNTRIES.

By the kindness of Fröken Hildur A. Mellin, the National Secretary of the Young Women's Christian Association in Sweden, we have received the following letter. It has been circulated by the undersigned leaders of Association work in neutral countries, and we are very glad thus to share its greeting with the World's Association as a whole:—

In this time of sorrow and suffering called forth by the present war, we, members of the Young Women's Christian Association in neutral countries, feel prompted to send a greeting of love and sympathy.

When the national feeling amongst the peoples at war must day by day be wounded by results that naturally follow in the train of war, and the Press does everything to aggravate those feelings, even Christian papers are not always as moderate as they ought to be, how difficult must it be for Christians in the countries at war with each other to keep the bonds of love and unity. We well understand how difficulties over and over again must seem unsurmountable, and still we feel assured that the bond of unity between the disciples of Christ can be strong enough to resist the terrible test of the war. Therefore our wishes and prayers for our friends in the countries at war are that they may receive power to keep this bond, notwithstanding every difficulty, that they may use their influence over the Christian Press to promote this aim, and that they may be able to shine as lights in a dark world.

Undersigned members of the Young Women's Christian Association belonging to the National Committees have agreed to set apart Thursday morning of each week in order to pray for peace on earth and love and mutual sympathy between all who have the same faith. We believe that prayer for our sisters in the countries at war shall strengthen their hearts so that they may, notwithstanding the hard test which their love is put to, still be kept in the Spirit of love and unity in Christ Jesus.

*June*, 1915.

ALICE E. BERTRAND (Genève). S. E. DE SAVOURIN LOHMAN, Pres: te Ned. M.B.

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ANNA ROOS, President of Y.W.C.A., Sweden.

HILDUR A. MELLIN, Secretary of Y.W.C.A., Sweden.

## THE POSITION OF THE GERMAN NATIONAL COMMITTEE OF THE Y.W.C.A. WITH REGARD TO THE WORLD'S EXECUTIVE COMMITTEE IN VIEW OF THE WAR.

By every means in its power the Executive Committee of the World's Young Women's Christian Association has endeavoured since the outbreak of the war to maintain the unity of the Spirit with all its fellow-workers, of whatever nationality, and to strengthen the bonds of love spoken of in the above letter. In particular, it rejoiced to be able to send Miss Clarissa Spencer, its General Secretary, to spend several weeks in Germany last winter; it has welcomed every item of information which has been obtained of the progress of Association work in Germany and Austria during the past year; and it hoped that, as usual, the German National Committee would contribute requests for special prayer during the Week of Prayer in November. It was, therefore, with great sorrow that a letter was received, through Miss Spencer in America, from Pastor Thiele, the Chairman of the National Committee of the Young Women's Christian Association in Germany, requesting that the following statement be printed in the "QUARTERLY" as to the position of that Committee with regard to the World's Executive Committee in view of the war. Pastor Thiele wrote:—

"Ich schicke ihnen in Abschrift den Brief, welchen ich als Antwort an das Komitee gerichtet habe. Unser Vorstand hat den Wunsch ausgesprochen, das derselbe als Kundgebung für die neutralen Leser im "QUARTERLY" abgedruckt würde. Ich bitte Sie, diesen unseren Wunsch nach England mitzuteilen. Da unsere Namen auf das Kopf des "QUARTERLY" stehen, scheint eine solche allgemeine Kundgebung über unsere Stellung zum Weltbund während des Krieges wohl gerechtfertigt and notwendig zu sein. Ausserdem schicken wir Ihnen einige Drucksachen, vor allem den Jahesbericht. Wenn Sie aus denselben etwas dem "QUARTERLY" mitteilen wollen, so sind wir gern damit einverstanden."

AN DEN WELTBUND DER JUNGFRAUENVEREINE, LONDON.

Wir stehen heute auf dem Standpunkt unseres Beschlusses vom 8. Oktober 1914. Der Verkehr mit London ist für uns zur Zeit abgeschnitten. Es ist unmöglich, zu einer Zeit, in der unser Vaterland gegen den unverschuldeten Einbruch einer Uebermacht von Feinden um sein Leben ringt—zu einer Zeit, in der alle zivilisirten Länder aus tausend Wunden bluten—zu einer Zeit, da die Zuchtrute Gottes über den ganzen Erdkreis geht, internationale Gemeinschaft irgend welcher Art zu pflegen. Gott selbst hat uns jetzt den Weg zu solcher Gemeinschaft geschlossen. Wir würden

es darum für richtiger halten, dass die Aufstellung eines internationalen Programms für die Gebetswoche ausgesetzt würde, bis Gott uns wieder die innere und die äussere Möglichkeit dafür gibt, wenn das sein Wille ist.

Wir würden auch das Erscheinen des "QUARTERLY" bis auf Weiteres einzustellen raten. Das Erscheinen eines internationalen Blattes entspricht tatsächlich nicht der gegenwärtigen Zeitlage. Soweit die Artikel auf den Krieg eingehen, würden sie unvermeidlich bei den Einen oder den Anderen Widerspruch hervorrufen. Soweit sie aber die Kriegsnot ausser Acht lassen verleugnen sie das, was nun doch jetzt aller Herzen beherrscht und können darum ebenso wenig befriedigen. Es gilt jetzt für jedes einzelne Volk, Gottes Angesicht zu suchen nach der Lesung: Jesaias 26, 20. Und im Uebrigen heisst es gehorsam warten, bis Gott uns neue Wege zeigen wird. —

Nachdem vorstehende Zeilen geschrieben waren, erhalten wir das "QUARTERLY" von April und haben ihren ersten Artikel gelesen. Sie sind bemüht, sich ausserhalb der Parteien zu stellen, und wollen, dass wir von den Ereignissen der Zeit nur das einander mitteilen, worin wir alle erkennen, dass das Werk des Herrn nicht stille steht. Aber es ist nach unserem Empfinden noch nicht die Zeit zu solchem Verkehr gegeben. Wir können es nicht gut ertragen das in d e r Sprache zu lesen, in der so unerhörte Schmähungen und Lügen über unser Volk and unseren geliebten, frommen Kaiser, den Schirmherrn des Friedens für Europa in 25 Jahren, geschrieben sind und noch verbreitet werden. Und die Damen des Executiv-Comitees können zur Zeit nicht anders als englisch denken, und englisch heisst jetzt anti-deutsch. Wir machen Ihnen daraus keinen Vorwurf, aber darum ist es nach unserer Meinung jetzt wichtiger zu schweigen, oder vielmehr sich auf die Mitteilungen über solche Fälle zu beschränken, in denen wir gegenseitig helfen können. Nicht mit Worten, werden wir das Meer von Blut und Tränen überbrücken, das sich zwischen Deutschland und England aufgetan hat. Es käme mir jetzt geradezu wie eine Auflehnung gegen Gott vor, wollten wir das versuchen. Wir wollen jeder für sich das Angesicht Gottes suchen. Das gemeinsame Gebet hat uns Gott uns zur Zeit versagt. Wenn seine Zeit gekommen ist, wird er uns die Türen wieder auftun, die jetzt verschlossen sind. Die Tür zu seinem Gnadenthron hat er uns nicht verschlossen.

THIELE, *Pastor.*

In so far as the "QUARTERLY" is concerned, the issue of this number in the usual course indicates the line of action adopted by the Executive Committee despite the suggestion in the above statement. The magazine is issued as a link between Association leaders and other Christian workers in very many countries besides Germany and Great Britain, and the present war seems no reason for the discontinuance of that service. And for the rest, the Executive Committee would the more earnestly ask the

readers of the "QUARTERLY" and all the members of the World's Association to pray that it may be endued in all sincerity with the Spirit of Him with Whom there is no respect of persons and with the love which becomes all things to all, that by all means it may save some. The ideal which has ever been kept before the Executive Committee at international conferences and by its own leaders is that of world citizenship. It may appear almost impossible that national distinctions should be so merged and even lost as that the interests of no one national group within the World's Association shall obtain over any other, yet such is the miracle of grace, which is constantly prayed for at the meetings held in the World's Young Women's Christian Association offices. Only as that miracle is worked shall the Spirit of our Lord Jesus Christ be truly manifested there and His Kingdom, which has no frontier, be extended by our World's Association.

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# La Suprême Discipline.*

M. Raoul Allier.

LA suprême discipline, c'est la discipline de la prière. Vous vous doutiez bien que je ne me propose pas de prononcer ou d'essayer de prononcer un sermon sur la prière. Un sermon ne serait ni dans mes moyens ni dans mon rôle. Je ne suis ni un prédicateur ni un théologien. Je ne suis qu'un philosophe qui s'est penché sur certains problèmes, pour qui le problème religieux existe et pour qui celui-ci est même le problème essentiel ; et ce philosophe, qui se sent appelé à aimer Dieu de tout son cœur et de toute son âme, mais aussi de toute sa pensée, vient vous apporter, en toute simplicité, son témoignage ou, si vous préférez, la confidence de ce qu'il entrevoit dans ce monde d'idées et de sentiments.

Il est bien entendu aussi qu'il ne s'agit pas, pour nous, d'entreprendre une promenade de curieux autour de la prière. La prière, c'est l'acte le plus profond de l'âme religieuse, celui dans lequel elle incarne ce qu'elle a de plus intime et de plus personnel. Là où elle palpite et

(*) Conférence donnée dans le temple de l'Etoile, à Paris, le 2 février 1915.

vibre, même en la plus humble et plus obscure créature, là est un sanctuaire vivant. Et dans les sanctuaires on n'a le droit de pénétrer qu'avec un infini respect, avec une sorte de timidité recueillie, avec l'espoir d'y trouver pour sa propre vie spirituelle un enrichissement. Essayer de parler de la prière, c'est s'aventurer sur un terrain sacré.

Il va sans dire aussi que, si la prière a pour celui qui l'envisage en psychologue un côté humain et qui tombe sous l'observation, elle n'est pas pour nous un simple monologue. Elle est, certes, un acte de l'homme, et nous arrivons à savoir, dans une certaine mesure, ce qui se passe en l'homme. Mais, en face de l'homme, il y a Dieu. La prière est essentiellement un dialogue. Je vous demande de ne pas l'oublier pendant que nous essaierons de distinguer quelque chose dans la vie spirituelle de l'homme qui prie ou qui s'efforce de prier.

Qu'est-ce que la prière ? Ne vous lancez pas d'emblée dans la théorie et la spéculation. Pensez à ce qui se passe en vous quand vous voulez prier. Croyez-vous que, d'emblée, la prière est un discours que l'on adresse à Dieu ? Elle débute par quelque chose qui est très loin de ressembler à ce qu'elle deviendra peut-être. Elle est d'abord un sentiment de malaise, la conscience d'un vide. Elle est moins une prière, au sens où nous entendons d'ordinaire ce mot, qu'une aspiration à la prière. Elle est un besoin mystérieux d'appeler, d'implorer, de parler alors même qu'on ne sait pas encore ce que l'on dira ni si l'on aura quelque chose à dire.

C'est ce qui se produit, par exemple, dans un terrible danger. Alors l'homme ne réfléchit plus aux objections traditionnelles. Il va périr, il crie vers Dieu. Ce n'est point là tout à fait la prière au sens complet, mais cela en fait partie. Ce n'est pas ce qu'il y a de plus profond, de plus durable, de plus agissant dans la prière ; mais c'en est un élément essentiel. Ce besoin de la prière ! Qui donc, à cette heure-ci, même parmi les incroyants, ne le comprend pas ? Qui donc ne l'éprouve pas ?

Ce que je dis là, c'est l'expérience de nous tous. Dans nos ténèbres douloureuses, nous cherchons une main à saisir, et nous tremblons de la trouver. Nous devinons, à un certain malaise, que nous ne sommes pas dans l'ordre. Nous voudrions dire à Celui que nous cherchons tout ce qui palpite en nous ; et voici, nous voudrions, avant de le

lui dire, nous trouver dans une relation nouvelle avec lui. Nous sentons que nous devrions nous humilier devant lui et, dans la poussière, lui dire notre amour, lui confesser notre état de péché et en même temps éclater en hymnes de reconnaissance. Et toutes ces émotions se pressent, sans qu'aucune parvienne à s'exprimer, sans qu'on s'abandonne vraiment à aucune. On ne sait pas où l'on en est. On souffre de ce malaise, et l'on ne consentirait pas à en sortir. C'est très vague, très imprécis, et en même temps cela peut être très intense. C'est l'aspiration à la prière.

Avant d'aboutir à la prière proprement dite, cette aspiration doit conduire l'âme au recueillement. C'est une banalité que de venir nous raconter que, dans la vie agitée de notre vingtième siècle, le recueillement est chose impossible. Ne vous y trompez pas. Les gens du dix-neuvième siècle tenaient le même langage ; et, avant ceux-ci, les gens du dix-huitième l'ont tenu. Et depuis qu'il y a des hommes—sans en excepter ceux des cavernes—, ils n'ont cessé de répéter que le recueillement, si désirable en lui-même, n'est dans les moyens de personne. C'est qu'on se figure qu'il est empêché par les circonstances extérieures. On ne voit pas qu'il a contre lui je ne sais quelle coalition permanente de tout ce que nous portons en nous. Quand nous accusons les circonstances, nous nous mentons souvent à nous-mêmes. Vous n'avez, pour vous en assurer, qu'à faire l'expérience que voici. Lorsque vous serez de loisir, lorsque vous aurez le privilège d'être dans une de ces journées où, par extraordinaire, les hommes et les choses ne nous bousculent pas, essayez de vous recueillir, et vous verrez si le recueillement, alors même que les circonstances semblent le favoriser, est un exercice facile. Se recueillir exige une vraie dépense d'énergie.

La prière vraie ne saurait aller sans une lutte résolue contre tout ce qui lui fait obstacle, contre les puissances obscures et sacrilèges qui sont en nous, contre les pensées mauvaises, contre les souvenirs néfastes, contre tout ce qui est puissance de distraction. Il semble que tout ce qui est en nous se mobilise et se mette en travers de notre effort de prière. Tout cela nous dit : " Tu veux penser à Dieu. Ce n'est pas à lui que tu penseras." La sarabande folle des idées et des images nous entraîne et nous détourne de Celui que nous cherchons. La prière ne peut pas commencer sans une sorte de coup d'Etat intérieur pour

museler tout ce qui est en nous, le refouler et lui imposer silence.

Mais il ne suffit pas d'avoir eu cette aspiration à la prière, puis la volonté de se recueillir. Le recueillement entraîne une conséquence très grave. Il nous amène à nous demander dans quel état d'âme nous sommes pour parler à Dieu et, tout simplement, pour nous présenter devant lui.

L'effort de recueillement se prolonge dans l'examen de conscience. Comment oserait-on parler à Celui qui a entendu les prières de Jésus-Christ ? On se regarde et l'on se juge indigne de s'approcher de Celui auprès de qui, pourtant, l'on voudrait se réfugier. Cette indignité, l'on doit se rendre compte de ce qu'elle est. Il faut, à tout prix, distinguer dans notre vie ce qui, si nous étions sincères et loyaux, si nous n'avions pas fait de la prière une gesticulation mécanique, si nous ne l'avions pas réduite à un formalisme dont nous serions honteux vis-à-vis de simples hommes et que nous trouvons tout naturel devant la Sainteté, la Justice et la Vérité. . . il faut, à tout prix, distinguer ce qui devrait nous ôter le courage un peu impudent de parler sans façon à Dieu.

J'ai fait allusion aux prières de Jésus-Christ. C'est à lui, le Maître et le Modèle, qu'il y a lieu de demander quelle attitude intérieure convient à la prière. "Si, au moment de prier, nous dit-il, tu sens quelque chose entre ton frère et toi, commence par pardonner à ton frère." Ce n'est pas toujours une pensée de haine qui est en nous et qui, tout autant que de nos frères, nous sépare du Père. Ce peut être une pensée d'égoïsme, un réseau tenace d'habitudes mondaines, un asservissement à notre fortune qui nous possède au lieu d'être possédée par nous, je ne sais quel esclavage inavouable et que le monde ne connaît pas.

Nos esclavages sont multiples, et chacun de nous doit briser le sien. La libération définitive ne s'accomplira sans doute que par le force d'en-Haut. Mais encore faut-il qu'elle soit demandée et que le tyran intérieur soit, par nous, désavoué et dénoncé. La prière ne peut pas continuer en dehors d'un élan de repentir, en dehors d'une réprobation portée contre ce qu'on ne veut plus être.

Nous n'en avons pas fini avec les conditions de la prière loyale et vraie. Certes, c'est beaucoup d'avoir éliminé de soi-même, d'avoir condamné et répudié ce qui est un mur

entre Dieu et notre âme. Mais cela ne suffit pas encore. Celui à qui l'on a des requêtes à présenter, il faut l'aborder comme étant Celui qui a des exigences à nous faire entendre. Comment ! Je me mettrai à genoux pour répéter le " Notre Père " ; je dirai : " Que ta volonté soit faite ! " et je ne comprendrai pas qu'il n'y a pas de parole plus écrasante pour moi que celle-là ? Quand je la prononce, quel sens précis a-t-elle ? Elle ne signifie pas seulement : " Je me soumettrai aux épreuves que tu m'enverras." Elle signifie aussi : " Que s'accomplisse ta volonté de justice et de sainteté ! Que se réalise ta volonté de sauver le monde ! " Mais comment tout cela pourra-t-il arriver ? Ma requête signifie : " Que ta volonté soit faite. Que les serviteurs et les servantes viennent à toi pour la faire ! " Mais si je refuse d'être moi-même un serviteur, comment pourrai-je formuler un tel vœu ? Ou bien, le formulant, quelle condamnation n'est pas prononcée par moi contre moi ?

Chasser les interdits grossiers ou subtils, c'est bien. . . pour commencer. Il faut aller plus loin. Il faut comprendre que l'aboutissement de la prière doit être l'obéissance totale à la volonté divine, la consécration totale de sa propre volonté. C'est là qu'on va. Mais il faut, en partant, se dire qu'on ira jusque-là. Si l'on se refuse d'avance, si l'on a l'air de n'accepter la volonté divine que sous bénéfice d'inventaire, il n'y a pas de geste de piété, il n'y a pas d'oraison éloquente qui puissent réparer ce mal. Il n'y a pas de vraie prière sans cet abandon de la volonté propre à celle de Dieu : " Je ne sais pas quel devoir sera tout à l'heure devant moi ; mais quel qu'il soit, je l'accepte, dès maintenant, comme venant de toi."

Si la prière est ce que j'ai essayé de montrer, on comprend que rien, dans toute notre existence, ne lui est comparable. Si je prie avec cette préoccupation de la volonté de Dieu qui doit s'accomplir, toute mon intelligence est engagée dans cet acte. Jamais je n'en aurai assez pour comprendre tout ce que Dieu attend de moi. Et, en même temps, toute ma volonté y est aussi engagée. . . Oh ! ma misérable volonté ! C'est cette loque que Dieu me demande ? Qu'il la prenne et qu'il en fasse ce qu'il pourra ! Je la lui donne, humblement.

Et voilà pourquoi la prière n'est pas, comme les gens étrangers à la vie religieuse se le figurent, abdication, repos, abandon à la paresse. La réponse de Dieu revivifie

toutes les énergies de celui qui prie, les organise en un faisceau vainqueur de toutes les oppositions, les nourrit, les renouvelle, les lance à l'action. Mais l'attitude même de la prière, l'attitude intérieure et morale, consiste déjà à se prêter par avance à ce travail de Dieu qui, au lieu de supprimer l'homme, le recrée dans son unité vivante et le restaure dans la vigueur de la santé et la joie du labeur conscient.

Et voilà pourquoi, considérée sous son seul aspect d'effort, elle est déjà créatrice de vie, non seulement dans l'individu, mais tout autour de lui, en l'aidant à être ce qu'il doit être, en l'aidant à ne produire autour de lui qu'un rayonnement bienfaisant. Et voilà pourquoi des âmes en prières—c'est-à-dire absorbées tout entières dans cet effort et toutes pénétrées de ce que Dieu promet à cet effort—peuvent être un appui singulièrement puissant pour ceux que nous voudrions envelopper d'une atmosphère de confiance, d'entrain et de vaillance.

Je me suis appliqué à montrer ce qu'il y a d'énergie et d'effort dans la prière normale. Je ne voudrais pas, en soulignant cette réalité, porter certaines âmes au découragement. Devant ce monde invisible, nous nous sentons si petits, si misérables, si faibles. Comment une tentation ne monterait-elle pas du fond de nous-mêmes ? Si la prière est un acte si puissant, oserai-je m'en croire capable, moi, qui souffre précisément de ma faiblesse ? Si la prière est un tel sommet de la vie spirituelle, je n'y parviendrai pas. Il est inutile de m'y essayer.

C'est qu'il ne faut pas perdre de vue que l'homme n'est pas seul dans la prière. J'ai insisté sur le côté humain de l'oraison. Mais il y a l'autre côté, et il n'est pas le moins important. A quel moment pensez-vous que Dieu intervienne dans la prière ?

Le Père est là et il écoute son enfant qui l'implore. Quand répondra-t-il ? Sera-ce seulement quand l'enfant se sera bien débattu, débattu dans ses aspirations vagues, débattu dans ses efforts pour se recueillir, débattu dans sa lutte contre les esclavages intérieurs ? Vous représentez-vous le Père comme très lointain, assistant avec une sorte de détachement à ce drame douloureux, attendant, pour s'y intéresser vraiment, que l'enfant soit déjà vainqueur ? Non, le Père n'apparaît pas à la fin de la prière. Il est là pendant la prière, et avant même qu'elle n'ait commencé.

Quand les journées—ou les nuits—sont particulièrement pesantes, quand les nouvelles attendues depuis si longtemps n'arrivent pas et semblent devoir n'arriver jamais, quand elles arrivent et qu'elles sont mauvaises, quand nous souffrons tout ce que des cœurs d'hommes et de femmes peuvent souffrir, quand nos mains se croisent d'elles-mêmes et esquissent le geste de supplication, quand une imploration muette monte en nous et ne parvient pas à s'exprimer en des paroles, alors, n'en doutez pas, c'est le Père qui soupire au fond de nos cœurs, c'est lui qui appelle, c'est lui qui commence la prière. Lorsqu'une première victoire est gagnée, lorsqu'on ne se contente plus de ce malaise et de ce désir vague, lorsqu'on a jeté un cri vers le ciel, alors Dieu a été exaucé. C'est lui qui priait en l'homme, et l'homme lui a répondu. Mais cet exaucement ne suffit pas au Père. Il veut entrer plus loin. Il intervient dans la bataille des choses intérieures. Il murmure: "Ne te décourage pas, je suis là." "Je te donnerai, jour après jour, les énergies dont tu auras besoin." Oh! comprenez donc ce qui se passe en vous. Ecoutez la supplication: "Donne-moi ton cœur, je t'aiderai à le donner."

A la clarté de cet amour qui nous cherche, tout prend une signification précise. Non, ce n'est pas Dieu qui a voulu que les peuples se ruent les uns sur les autres. Dieu n'a pas décidé que la terre serait peuplée de veuves, peuplée de parents sans nouvelles de leurs enfants, peuplée de parents en deuil de leurs fils. Ce sont des hommes qui sont responsables de ces tragédies. Mais, au milieu de tout ce sang et de toutes ces larmes, Dieu intervient, et il veut vous parler dans vos douleurs. Il vous parle doucement. Il vous rappelle qu'il vous avait déjà appelé et que vous n'aviez pas entendu.

Je n'en dirai pas davantage. Nous sommes à une de ces heures où Dieu parle. Il parle aux nations, aux conducteurs de peuples, aux peuples. Dieu parle aux Eglises, les invitant aux tâches les plus glorieuses qu'elles puissent rêver. Dieu parle à chacun de nous, au plus grand, au plus petit, au plus riche, au plus pauvre. Dieu parle à ces âmes en détresse qui, partout, cherchent à se raccrocher à un principe de vie et qui balbutient: "Nous voudrions trouver Dieu." Vous l'avez trouvé, le Dieu que vous cherchez. Ou plutôt c'est lui qui vous a atteint. C'est lui qui parle au fond de vos consciences. Que chacun de nous réponde.

# Labour Legislation Affecting Young Persons and Children.

Sophy Sanger.

WITH the development of the modern system of industry, carried on in large factories and workshops, many abuses arose. Of these, the most flagrant and the first to attract public attention was the exploitation of child labour. It is strange now to look back to the end of the eighteenth century, when the employment of children of tender years was positively encouraged by statesman and economists. It was believed, in all seriousness, that industrial development and prosperity depended upon a large supply of what we should now call "sweated" labour. Child labour being the cheapest was regarded, from this point of view, as being the most suitable of all. For instance, the Austrian economist Justi in a treatise on "Manufactures and Factories"* writes quite seriously: "In countries that exhibit a special genius for commerce and manufactures, children are taught labour and industry in their earliest years. In Holland and England one sees children between four and six years performing all kind of work suited to their age; in nations that lack the genius of business affairs, they grow up in play and idleness. Undoubtedly it should be the duty of teachers in churches and schools, as well as parents, to admonish and teach the children that labour alone leads to happiness in civil society. . . . All children should learn in their youth to be industrious, to acquire the habit of work and to love it. . . . There are hundreds of kinds of labour that children five and six years old are capable of performing, and by means of which work may be made natural for them and prevent them from ever becoming idlers." About the same time a manufacturer even went so far as to declare that he had built his mill "out of love for the general welfare and to exterminate the disgraceful habit of idleness that is shockingly prevalent among our children"!

In Germany, where a belief in the need for education took root at an earlier date than in other countries, factory

* "Vollständige Abhandlung von den Manufakturen und Fabriken" 2nd Edition. Berlin; M. 80.

employment was apt to be carried on more or less under the guise of education. So-called "factory schools" were started. The hollowness of the attempt to combine factory work with education was exposed in a remarkable manner in 1818 in connection with a "factory school" at Düsseldorf. Rumours of the excellent management of this institution reached the ears of King Frederick William III. of Prussia and his Minister of Education, who thereupon demanded a full report. The enquiries, however, revealed the fact that the pupils at this reputed "school" worked in 11-hour shifts, some in the day-time and others at night, and that their schooling consisted of one hour's instruction after working hours in the case of those employed in the day shift, and two hours for those employed at night. This exposure, coupled with the fact that the inhabitants of manufacturing districts showed signs of serious deterioration from the point of view of fitness for military service, gave the first impetus to factory legislation in Germany.

In England the agitation for the regulation of child labour may be said to have begun as a result of an epidemic of fever which broke out in a mill at Radcliffe in 1784 where numbers of children had been "apprenticed" by the poor law authorities. These poor little children lived under the most appallingly insanitary conditions in barracks attached to the factory. Ill-fed, overworked, un-tended, they were a ready prey to disease and epidemic. The enquiry which was made into the circumstances resulted eventually in the passing of the "Health and Morals of Apprentices Act" of 1802. This Act, even on paper, was a very inadequate measure and in addition no proper steps were taken to enforce it. But it is of special interest as being the first of its kind,—the first step from which all our modern codes of industrial regulation have sprung. But progress was, and indeed still is, very slow. In 1815 children of seven years of age were still working thirteen or fourteen hours a day in England. "It took twenty-five years of legislation to restrict a child of nine to a sixty-nine hour week and that only in cotton mills." *

In France the movement in favour of regulation did not begin until about 1830. The agitation emanated, in that country, from a group of manufacturers, who petitioned for

* Cf. "A History of Factory Legislation," by Harrison & B. L. Hutchins, King & Son, 2nd Ed., p. 21.

legislation which would compel all factory owners alike "to desist from the abominable crimes being committed every day in their works, namely, the employment of children of five and six years" in work to which they applied the epithet "Murderous."

Thus in one country after another the demand for legislation arose. The age limit for admission to work in factories was gradually raised, and increasing importance was attached to the needs of education. The education of children and their wage-earning employment are clearly very closely knit. Wage-earning at too early an age destroys the child's chance of education, and, on the other hand, compulsory attendance at school prevents a child from working regularly in a factory or workshop. The problem of the employment of school children outside school hours in a variety of occupations is as yet far from being solved in any country. To this point we will return. Let us first consider regular work in factories and workshops.

The protection of children and young persons may take two forms. In the first place they may be excluded from all or certain branches of work until a certain age is reached. In the second place, when they are permitted to work the conditions of their employment may be regulated, both as regards their working hours and the maintenance of proper standards of health and safety. In all industrial countries now there seems to be a general consensus of opinion that an age limit for admission to work must be fixed. This age limit is by no means uniform; it ranges from nine to fourteen, according to the circumstances of the country in question. For instance, in India we find children of nine admitted to the mills; in Japan they may work in light occupations from the age of ten; in Spain the age of admission is still only ten. In most countries twelve is the lowest limit, and that is permitted only for short hours or in light occupations. The tendency seems to be towards excluding children from factory employment at least up to the age of fourteen. Both from the point of view of health and education this is now felt to be the absolute minimum. In the United Kingdom the admission of children from the age of twelve to work half-time while attending school, alternate days or half-days, has been shown to be disastrous, both in the interests of the children's health and physique and of their education. The

time is indeed ripe for the abolition of this antiquated system. In Germany the importance attached to education has led to a very valuable provision, enabling the authorities to require attendance at continuation schools during working hours from the age of admission to work, namely, fourteen, up to seventeen or eighteen years of age. This rule is, we believe, in force in practically all large towns of Germany, and the employers themselves are now the most enthusiastic supporters of the system. In the United States the standard of regulation varies from State to State. In some there are excellent laws, in others extremely backward conditions prevail.

Taken altogether, it is fair to say that good progress has been made during the last quarter of a century in the direction of keeping children out of factories and workshops. A movement was indeed on foot to bring about an international standard in this respect. The International Association for Labour Legislation, which exists for the purpose of promoting international agreements on questions of this sort, had proposed a minimum age of fourteen or even higher in the case of children not exempt from school attendance. This movement in favour of an agreed international level has been rudely interrupted by the war. It is to be hoped that it will be revived at the earliest possible moment. Meantime it will be necessary for social reformers in all countries to make a firm stand against any weakening of the existing rules, in view of the abnormal demand for workers in trades working under extraordinary pressure or from which large numbers of adult men have been withdrawn for military purposes. It will be very poor statesmanship that allows any considerations of this kind to overrule the interest of the health and education of the next generation.

As pointed out above, it is generally agreed that up to a certain age children should be altogether excluded from work in factories and workshops. It is also generally agreed that up to some other age limit young workers should be the subject of special legislation for the maintenance of health and safety. In all industrial States we now find Factory Acts laying down standards of hours, prescribing meal times, prohibiting night work, and regulating the internal condition of the workplaces concerned, as regards, for instance, cleanliness, sanitation, ventilation, temperature,

the fencing of machinery and so forth. We also find either lists of dangerous processes prohibited to young persons or power given to the authorities to exclude young persons from specially dangerous or unhealthy occupations. As regards the age limit for the protection of young persons, there is no more agreement between States than there is on the question of the age limit for admission to work at all. It ranges, roughly speaking, from sixteen to eighteen. In nearly all countries, however, women of all ages are protected by law to practically the same extent as girls. The age limit in question is consequently chiefly of interest from the point of view of male young persons.

As far as hours of work are concerned, it may be said that the protection afforded by law to young workers, whether boys or girls, is still extremely inadequate. For instance, in the United Kingdom a boy or girl of from fourteen (or where an educational certificate has been procured, thirteen) to eighteen may still work "round the clock" on five days in the week, with a shorter day on Saturday. Excluding breaks for meals, this amounts to ten and a-half hours of actual work in a day, making a sixty-hour week. In textile mills the longer meal hours prescribed reduces the working week to fifty-five hours. In Germany the hours are on the whole a little shorter, the actual working hours may not exceed ten a day, with eight hours on Saturday, making a fifty-eight hour week.* But, on the other hand, this rule does not apply to small workshops, nor does it affect boys over sixteen. Somewhat similar hours prevail in all the more advanced countries. In some cases they are still longer, but, even considering the best instances, it is clear that the hours allowed are far too long. Even the International Association for Labour Legislation, in endeavouring to bring about an international agreement on this matter, felt it impossible to urge a shorter day than ten hours. It was believed that a higher standard for international purposes was not at present practicable. But it is clear that a ten-hour day must involve excessive strain and be injurious to young people. Allowing for meal times, ten hours of work involves an absence from home of about twelve hours a day, unless the workers concerned are lucky enough to live quite near their place of employment.

* In addition the hours are reduced in many cases by school attendance, as mentioned above.

Many factory processes, too, involve a great deal of standing, which is apt to be very injurious to health, especially in the case of girls, if the hours of work are long. Other processes, without being classed as especially unhealthy, involve exposure to dust and dirt, contact with which for long hours on end is bound to be deleterious. If all factories and workshops could be conducted on the most approved lines—scientifically ventilated, cleaned and lighted—the long hours permitted would still tend to be injurious. But when we remember that the vast majority of factories in all countries are very far from this ideal, the injury to health caused by long hours is bound to be very seriously enhanced. It is, moreover, not sufficiently realised that continued fatigue involves real injury to health. Scientific investigations have shown that fatigue is, literally, a form of poisoning. If sufficient rest is not allowed to a worker, to enable him to recover entirely from fatigue, the accumulated effects actually involve a poisoning of the whole system. Thus from the point of view of health alone excessively long hours of work without sufficient intervals for recreation will cause permanent injury to health, even if the work is carried out in an entirely hygienic manner in other respects. From practical experience, the wisest employers have come to the same conclusions as the scientists. We do not find the best employers keeping their workers employed for the full number of hours allowed by the factory laws. They know that the best output is obtained by workers who are fresh, alert and healthy. These considerations apply, of course, to workers of all ages, but they are of special importance from the point of view of young people who have not reached their full strength, and are far less able than adult persons to resist the evil effects of overstrain.

It is impossible here to enter into the various regulations that exist for the protection of health and the prevention of accidents in factories and workshops. It must suffice to say that in all the more advanced countries, rules have been issued to check as far as possible injury to health arising from manufacturing processes (for instance, to prevent the dissemination of poisonous dust or fumes). These rules are, in most cases, issued specially for particular trades. In the United Kingdom there are over twenty sets of special regulations for dangerous trades.

They are mostly of a highly technical character, and need continual amendment as manufacturing processes are changed or new ones invented. In many countries, too, young workers are required to be medically examined before admission to factory work, and they may be excluded as a result of such examinations from employment in branches of work for which they are physically unfit.

The lines on which factory legislation applicable to young persons and children is tending to develop, and the directions in which it especially needs improvement, have been roughly indicated above. But no account of legislation affecting young workers would be complete without considering what is, or should be, done to protect children employed outside factories and workshops. This is a far more difficult problem, and it must be confessed that in the majority of countries absolutely nothing has been done to solve it. Other countries which have at least adopted laws on the subject have been singularly unsuccessful. Both in Germany and the United Kingdom there exist laws of this kind. A very full account of the British law on this subject can be found in a report written by Mr. F. Keeling for the British Section of the International Association for Labour Legislation and published last year.* The British Act contains general rules prohibiting the employment of children under fourteen on night work, in lifting, carrying or moving weights likely to cause them injury or in general in any occupation likely to be injurious to health, and also prohibiting street trading under eleven. But the main purpose of the Act was to enable local authorities to issue local bye-laws regulating child labour. The occupations contemplated are such as can be carried on by a child outside school hours. Street-trading is, perhaps, the most important, especially if considered from the point of view of the moral harm done to the children. The delivery of milk, bread, newspapers, and so on, and helping at shops and stalls in the evening, are also occupations in which school-children are frequently found employed. In Germany, and to some extent too in England, children are also employed in helping their parents in home industries. It will be readily seen that in these cases it is not so much the question of deciding what regulations shall be imposed that

* "Child Labour in the United Kingdom," by Frederic Keeling, M.A. King and Son. 7s. 6d.

lies at the root of the matter, as that of enforcing the law. It is far from easy to enforce labour laws adequately in factories and workshops; but it is a much more difficult matter to catch elusive boys engaged in illegal street-trading, or check the employment of little children late at night in their own homes. The difficulties are, indeed, such that the ultimate solution of the problem seems likely to be found in the general raising of adult persons' wages rather than in any direct regulation. If the parents earned more, the children would be automatically relieved of the necessity for helping to supplement the family earnings. The question of the wage-earning work of school children is a very big one. It cannot be adequately considered here. But it is important not to lose sight of it in connection with factory and workshop legislation. The raising of the age for admission to work in factories is of little avail unless a check can be simultaneously put upon the entrance of children to other occupations which do not so easily admit of strict regulation. Some progress has been made; but much yet remains to be done in order to ensure that no child shall, through early over-work, lose his chance of developing into a useful and intelligent citizen.

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# Children, the Builders of the Future.

Lilian Stevenson.

*"Never fall out with anyone you love, if you are wise, child. It's the easiest thing in the world to quarrel, but to make friends again is just about the most difficult thing I know."*

*"Yes," said Basil, timidly; "mother says it takes two to make a quarrel, but it takes three to make it up."*

*"Who is the third?" asked Miss Ward, staring hard out of the window.*

*"God," said Basil: "He has to help."*

F. E. CRICHTON.

A NEW world has to be built out of the ruins of our broken international unity, and it is this "most difficult thing" that will fall chiefly to the children to do. It is ours to train them so to build that the stones in that Building may be "well and truly laid." It is theirs, "little friends of all the world," to waken in us the trustful, adventurous child heart, that will arise and build, for God is with us. It takes two to make a quarrel, but it takes three to make it up, and the third is God. That is children's wisdom, and not to be despised.

Why should children think about the war? Can we not keep the darker side from them—let them play at soldiers and follow the band, let them see the glamour and the glory, and hide the horror and the shame in our own hearts? But can we? They live in a day of strange happenings that colour all their living. They *must* know something of war; they may not know all: but at least, if they are to build the future, let them think of war gravely and truly.

Roughly speaking, there are two possible Christian attitudes to the present world-situation, and whichever we take the children count. For we may hold that Peace on earth is meant to be the way as well as the end, and that love is strong enough even for the present dilemma, and in that case we are children ourselves, and they understand. Or it may be that we see no way to peace but by the terrible road of war, and there again the children count tremendously, for the further off we feel we must push peace, the longer we feel we must wait for it, the greater will be the share of those who are children now. They are bound

to remember the Great War. But what the impression made shall mean for them morally, it rests largely with us to determine.

Now such moral effect will probably reach them along three main lines.

1. In time of war, certain words and phrases recur again and again. Honour, glory, patriotism, service—these words at such a time are narrowed down to a particular application, largely military. But it lies with us whether these great conceptions shall be cheapened by our handling in the eyes of the watching child, or whether they shall be so ennobled, so "openly placarded" before them, that they shall see something of their inner meaning, see past the phrase and past the occasion into the eternal heart of the thing they stand for.

Honour, glory, patriotism, service. What does the child in our midst to-day gather from us of their meaning? Does he, to put it in his own words, see that honour means "being quite true and quite fair, keeping promises, never getting one's own way crookedly, being straight when nobody is looking?" Does glory mean to him not an earthly passion, but "something beautiful that we would expect to find in Heaven where God is?" Does patriotism mean "being very proud of one's own nation and wanting it to grow better and better and more and more kind to other nations?" Does service mean "doing kind things for everybody and not minding about being thanked?" Or is our attitude such that all these words together only convey the same meaning—"being very proud and always remembering that we are much the highest nation and always right?"

Personal service in a concrete form the child can grasp, whether "father" is a soldier or an army doctor or a chaplain, or helping friendless strangers, or rebuilding houses that have been wrecked by war. Personal sacrifice the child too can dimly understand, because even the children all know someone who used to play with them who has laid down his life at the front. But with those abstract ideas that figure so often in our conversation at table and in what we read from the newspapers, is the child learning from us a mere caricature of great conceptions, or is he catching a glimpse of something too great to understand, but not to believe in?

2. Then there is another group of ideas that tend

inevitably to be obscured at such a time as this, and the strange thing is that they are the ideas with which in ordinary times we seek to surround the little child. Love, brotherly kindness, meekness, forgiveness. Now the child does not find these always easy—though easier than we do, because he is littler and has not so far to stoop—and if he sees that they do not work on a big scale, he will cease to believe that they are things worth trying to practise. For the child is always watching, and absorbing, and imitating (though quite unconsciously) because he has no other clue to this strange, alien, grown-up world except these very grown-ups, who think he scarcely counts. Is the child to learn from us that there is a time to love and a time to hate, or is he to see something in us, both in word and deed, of the Love that beareth all things, believeth all things, hopeth all things, endureth all things, of the Love that never faileth ?

3. But the war is very big and remote, happily, to many children. Even where they share in its results and perils, the *causes* are not likely to be understood. How few of us care to dig deep ourselves ! And war lessons have to be brought down to the nursery level. Johnnie, or Hänschen, or Jean, or Giovannino, as the case may be —for children are much the same all over Europe—has promised to help his brother, and when the time comes wants to draw back, and he must be shown that this is just as bad as breaking a treaty. Quarrelling and greediness over toys and cakes must be shown to be the same bad thing as quarrelling over colonies or boundaries. Perhaps we are too busy condemning the selfish designs of other nations to have time to study our own small boy, or to notice that little Peter wants his " place in the sun " and to play with all the bricks in solitary joy, although he knows that in so doing he condemns the other three to no bricks and less than half the nursery floor between them. Our minds are full of the complexities of war and of pity for all the combatants, yet when Baby pulls Pussy's tail and Pussy in return scratches Baby, no one is wise enough to be sorry with both instead of pitying only one. And, meanwhile, little seeds are being sown of greed, and grab, and distrust in all the nurseries and cottages of Europe that will bring their own harvest by-and-bye.

In any work among children to train them as Builders

of a future—or a not so far off—Peace, it is important to emphasize the constructive side. If we would, for example, make less prominent in the child's mind the idea that the soldiers of his nation are fighting *against* another nation, and emphasize instead that they are fighting *for* their country, it will be easier from that to go on to show that "the enemy" are fighting for *their* country. It is wise, too, to co-operate as far as possible with the highest things the child is taught in his own home about the present war, and to start from common ground, like interest in the Allies, pity for the wounded, sense of honour, admiration of bravery and of sacrifice. From that one can go on to other truths which are probably not being so much emphasized in most homes, and in doing this one can appeal to certain instincts deeply implanted in children and governing their relations with each other, such as fair-play, justice, loyalty to old friends. One must learn how to guide and not to quell the fighting instinct and the thirst for adventure that find so much to feed on to-day. There will always be dragons to slay and oppressed to rescue, only let the child have a pure heart and a worthy quest. Nor must we be afraid to let him see the other side of the romance of war. No true child would care to play at soldiers if his tin army could not rise and play again next day. We must tell the children the truth. "Dulce et decorum est pro patria mori"; yes, but it is a dying of which the other side is killing. And we must not let war-heroism obscure the everyday heroisms that are as truly a laying down of life "dulce et decorum" and "pro patria" but without the terrible cost to some other home. We must make peace glorious—a great adventure. Some of us have realised as never before that we have a country. The children are waking up to it too. We must make them see the part they have to play as citizens if they are to be builders of the new world. Lastly, we must teach children—or perhaps it would be truer to say encourage them—to pray for Peace. If some grown-ups find it hard just now to do this, children do not; they believe in it because it is the ending of all good Fairy Tales. Only they are not thinking when *they* pray of the tame, suspicious, cautious thing, that is all we sometimes rise to, but of a "living happily ever after," of a glorious forgetting, and forgiving, and blotting out, of a new start for everybody and a making of friends all round.

One is often asked the question, "Do children really think much about the war?" I believe they do, far more than grown-ups would guess, but their confidence is not easily given. The economic waste and uselessness of the struggle and sacrifice press on some, especially the older ones. "When the war is over they will have to talk it all over from the beginning." Others are burdened by the weight of the suffering; "You talk as if you were getting used to it," was the passionate reply of a girl of 13 to some flippant remark of her school friend. But mostly the children feel inarticulately that they are faced by something which they cannot square with their idea of the Jesus they have been taught to follow. Sometimes they are feeling after a solution of their own. "Perhaps being soldiers was the only way some people could have learnt what that verse meant, "He that loseth his life shall save it," said one. "It would be nice if Jesus were to come back again and we could begin all over again and not have any wars. Only I think we'd feel very ashamed He'd had to come twice." Perplexities about each side praying to the same God for victory are of course often raised.

"Quand nous prions, donne-nous la victoire,
Les petits ennemis font la même prière.
Lesquels de nous, alors, exauçera le bon Dieu?"

To-day is an opportunity for explaining to the child progressive revelation. "Was God more good-natured in the old days? He didn't seem to mind so much about people fighting then." And when you explain, the child is quick to see that the nations were only slowly growing into right relations to one another as they learnt bit by bit what God was like: till Jesus came, to show them once for all, and to be the Touchstone for all time. He came to show us by living and dying what love means, and He has proved that it is the strongest thing in the world.

And yet that Life and Death was only a part

"Of that great Love which like a fire
Is always burning in His Heart."

Yes, you can teach a child that it is not God Who has changed, but the child nations who slowly grew up. But the one thing a true child is not likely to doubt is that Jesus is the Perfect and Final Test.

God give us all the child heart, for of such is the Kingdom of Heaven.

# Soziale Erziehung für Junge Mädchen in der Schweiz.

Elisabeth Zellweger.

Es mag etwa zwanzig Jahre her sein, seit Frauen angefangen haben, sich systematisch mit sozialen Fragen zu beschäftigen. Was können wir tun, um mitzuhelfen an der Lösung sozialer Probleme, wie machen wir unsere Kräfte nutzbar im Dienste Anderer? so fingen sie an sich zu fragen. Wir Schweizerinnen waren zwar in dieser Beziehung etwas im Rückstand. Dies ist einerseits auf unsere überhaupt eher konservative Veranlagung zurück zu führen, andererseits aber vielleicht doch auch darauf, dass dank der kleinen, gut zu übersehenden Verhältnisse unseres Landes sich keine so himmelschreienden Uebelstände eingenistet hatten wie in andern Ländern mit Riesenstädten. Aber auch wir kamen bald genug zur Ueberzeugung, dass auch bei uns noch viel zu helfen und zu bessern sei und dass viel Arbeit nur mit Hilfe der Frauen getan werden könne. Und da richteten sich die Augen der Aeltern naturgemäss auf die Jugend, auf die, die noch die Zukunft vor sich hatten. Man sah, dass ihrer so viele da waren, deren Leben nicht Zweck noch Inhalt hatte, und die doch Kräfte in sich fühlten zu nützlicher Arbeit. Und so versuchte man, ihnen Arbeit zu verschaffen, und schickte sie zu den Armen und Elenden, weil dies eine so eminent weibliche Arbeit schien. Steckt doch in jedem weiblichen Wesen rechter Art ein Kern sorglicher Mütterlichkeit, der nicht Halt machen sollte bei den Nächsten und Liebsten, sondern gross genug ist, dass er alles umfasst, was schutz-und hilfsbedürftig ist.

Aber da machte man die Erfahrung, dass auch helfen und den Mitmenschen dienen gelernt werden muss. Die grosse Hauptsache für die soziale Arbeiterin sind ja sicher ein liebevolles Herz und hilfsbereite Hände, aber die richtige Schulung darf doch heute, wo die Verhältnisse immer schwieriger und undurchdringlicher werden, nicht fehlen.

Um nun diese Schulung zu geben, sind an vielen Orten Kurse eingerichtet worden, die sich zum Teil schon zu

richtigen sozialen Frauenschulen entwickelt haben. Deutschland besitzt ihrer schon eine ganze Anzahl.

In der Schweiz ist Zürich vorangegangen mit seinen Jugendfürsorgekursen, Sie wurden 1908 gegründet und erfreuten sich seither stets eines regen Besuches. Heute sind sie so ausgebaut, dass man wohl von einer sozialen Frauenschule reden kann. Sie fangen im Oktober an und dauern bis zum 1. Juli. Der erste Drittel dient als Vorbereitung für die praktische Tätigkeit. Die Vormittage sind theoretischem Unterricht gewidmet, die Schülerinnen werden über Kinderpflege-und Ernährung, Kinderkrankheiten, geistige Entwicklung des Kindes, sowie Erziehungslehre belehrt, sowie in Bürgerkunde, Volkswirtschaftslehre, Geschichte der Armenpflege, Organisation der Fürsorge, und Hygiene des Arbeiterhaushaltes eingeführt.*

Nach Neujahr beginnt der zweite praktische Teil des Kurses. Die Teilnehmerinnen arbeiten je acht Wochen praktisch in irgend einer Fürsorgeeinrichtung wie Angestellte mit. Sie können diese Institutionen auswählen. Einmal per Woche besuchen sie einen Vortrag über ein soziales Problem z. B. Frauenfrage und soziale Frauenberufe, Verarmungsursachen, Heimarbeit, u. s. w. Am Schlusse des Kurses werden soziale Institutionen der Stadt und Umgebung besichtigt.

In Basel hat man erst im letzten Herbst mit ähnlichen Kursen angefangen. Es wurden zwei wöchentliche Stunden eingerichtet, eine über soziale Arbeit, die andere über Rechtsbelehrung. Daneben führten wir das sogenannte freiwillige Dienstjahr ein. Man hat viel theoretisiert über das weibliche Dienstjahr, das für die Frauen das werden sollte, was für den Mann der Militärdienst ist. Es wird noch einige Zeit dauern, bis wir zu diesem obligatorischen Dienstjahr kommen, so wollen wir es einmal mit einem freiwilligen versuchen. Dieses Dienstjahr soll elf Monate dauern. Jedes Mädchen, das daran teilnimmt, soll in verschiedenen Anstalten und Vereinen arbeiten und zwar mindestens für sechs Wochen.

So kann sie Erfahrungen sammeln und sieht zugleich, für welche Arbeit sie sich am besten eignet. Vielen jungen

* An den Nachmittagen werden praktische Uebungen in Kinder- und Krankenpflege, Handfertigkeit, Jugendspielung, Einführung in die Küche des Arbeitshaushalts, Vorbereitung von Säuglingsnahrung, Lektüre und schriftliche Uebungen abgehalten.

Mädchen schwebt so ein unklares Ideal vor von helfen wollen, sie wissen aber nicht recht, wo, wie und was, wissen nicht, zu was sie sich eignen, sie wollen einfach ihre Kräfte anwenden. Da gibt ihnen denn das Dienstjahr die beste Gelegenheit. Sie wandern von einem Ort zum andern und lernen alles kennen. Ein paar Wochen kann man es schliesslich überall aushalten, auch da, wo es einem scheint, man passe eigentlich gar nicht hin. Manche Arbeit sieht auch am Anfang ärger aus, als sie ist, und schon manche anfangs verzagte und mutlose Helferin hat die Arbeit so lieb gewonnen, dass sie ganz dabei geblieben ist. Sie muss aber in diesen ersten Zeiten Jemanden haben, der sie ermutigt und an den sie sich halten kann. Darum ist es sehr wichtig, dass die Leiterin dieser Kurse eine geeignete Persönlichkeit ist, die die Mädchen versteht und auch die Anstalten richtig auszuwählen weiss. Nicht jede Anstalt eignet sich zur Ausbildung freiwilliger Helferinnen. Es braucht viel Geduld, immer wieder neue, oft ungeschickte Kräfte in die Arbeit einzuführen. Viele haben eben keinen Begriff, was soziale Arbeit eigentlich heisst, dass sie mühevoll und enttäuschungsreich ist. Helfende Engel sind hübsch in Geschichten, wer aber nur so ein Engel sein will, darf sich nicht zu tief hinein lassen, Wer aber wirklich helfen will, der muss wissen, dass er es in dieser Arbeit mit Menschen zu tun hat, und zwar oft mit recht unangenehmen und unvollkommenen, oft auch mit undankbaren und schlechten, die unsere Arbeit mit Verläumdung lohnen und an die oft alle Mühe verschwendet ist. Ein einziges solches Menschenkind kann einem oft fast aufreiben. Auf Dankbarkeit wollen und dürfen wir nicht zählen, sondern wir müssen darauf gefasst sein, dass unsere besten Absichten verkannt und verdreht werden. Und auch darauf müssen wir gefasst sein, das nach vieler Arbeit und Mühe ein Menschenkind sich doch nicht helfen lassen will, sondern lieber eigene Wege geht, mögen sie noch so krumm und dumm sein. Es gibt ja Gott sei Dank auch viel Erfreuliches, aber Hilfe an Mühseligen und Beladenen bleibt immer Arbeit, nicht Vergnügen und bringt oft schweres Herzeleid und lässt uns verzweifeln am eigenen Können. Wer sich hinein begibt, muss darauf gefasst sein und muss sein Herz fest machen in der Liebe, die dennoch immer wieder alles hofft, mag auch vieles noch so hoffnungslos aussehen. Und am Ende lohnt sie sich doch, wie jede treue Arbeit und wir

dürfen doch ein bischen mithelfen, einem bessern Ziele näher zu kommen.

Wir stehen noch ganz am Anfang unserer Tätigkeit. Das erste Jahr hat uns nur eine Schülerin, wohl aber eine Menge Zuhörerinnen für unsere Kurse gebracht. Es mag dies mit dem Kriegsausbruch im Zusammenhang stehen, der eine Fülle von Arbeit für hilfsbereite Hände brachte, Arbeit, die wohl vielen interessanter schien, als die gewöhnliche. Doch hoffen wir, dass die Kriegsarbeit in vielen ein bleibendes Interesse für die Arbeit an andern geweckt hat, das dann später unserer Tätigkeit zu gute kommt. Das scheinen uns auch die gut besuchten Kurse zu zeigen. Sie sind ja leider noch unvollkommen, aber wenn es erst einmal das Interesse geweckt ist, so hoffen wir, bald weitere Stunden hinzufügen zu können.

Ein wichtiges Mittel zur Weckung solchen Sinnes scheinen uns die Besichtigungen, die wir mit den Mitgliedern unseres Unterrichtes unternehmen. Man lernt nie so gut wie durch Anschauungsunterricht und so bestreben wir uns, die Frauen und Mädchen in die verschiedensten Anstalten und Vereine zu führen. Die Leiter dieser Institutionen begrüssen unsere Besuche meist sehr und tun was in ihren Kräften steht, um uns einen gründlichen Einblick in ihre Arbeit tun zu lassen. Es wird meist mit einem Vortrag den Anfang gemacht, dem dann ein Gang durch den Betrieb folgt. Wir hoffen dadurch den vielen Anstalten unserer Stadt neue Freunde und Gönner zuzuführen.

Das ist in Kürze was wir tun und erstreben. Der Anfang ist noch ein recht bescheidener, aber wenn es uns zuerst nur gelingt, da und dort ein Menschenkind zum Bewusstsein seiner sozialen Verantwortung zu bringen, wenn wir hoffen dürfen, dass nach und nach immer mehrere sich dieser Verantwortung bewusst werden, immer mehrere lernen, wie wichtig es ist, das gerade sie als Frauen all ihr Denken und Handeln unter den Gesichtspunkt sozialer Verantwortlichkeit stellen, wenn wir erreichen dass die Frauen mit Mitteln wissen, welche Verantwortung vor Gott und Menschen ihnen der Besitz auflegt, dann wollen wir zufrieden sein. Wir säen erst den Samen aber wir hoffen dass die Saat aufgehen wird zu hundertfältiger Ernte.

# University Women's "Camps" for School-girls.

Margaret H. Read.

**Origin and Spread of the Movement.**

In 1901 a group of British University women met together to discuss the possibility of some religious work among school-girls. Some years previously open-air camps had been started by University men for Public School boys, and at these camps the ideals of the Student Christian Movement, that is, consecration and service, had been put before the boys in a way which would appeal to them. It was recognised that much the same difficulties would be met with in working among girls as among boys. There would be the same shyness in speaking of personal religion, the same dislike of anything that savoured of piety, and perhaps at first a certain amount of misunderstanding on the part of parents and school teachers. It was decided, however, to attempt some work on similar lines, and the age limit was fixed at fourteen to nineteen for girls still at school or working regularly at home.

A modified form of camp was adopted for the girls. They did not live in tents, but in some large house or school, where they could sleep under cover, while spending the greater part of the day in the open air in the grounds, where there were facilities for games, or in excursions in the surrounding country. The girls did a certain amount of orderly work in the house, enough to make them feel that they were sharing in the general working of camp, but not so much as to be an irksome tie. Games were organised and encouraged, and sing-songs planned, and it was found that though officers were ultimately responsible for the arrangements, the girls were all the more responsive when they were given a large share in the carrying out of the daily programme.

In such an atmosphere of freedom and mutual helpfulness friendly relations were quickly established between officers and girls. It was then possible to introduce without any jarring or unnaturalness the religious side of camp,

which the officers fully understood to be the basis of camp. This was done through short informal addresses at evening prayers, Bible Circles, and talks on missions and social questions. It appeared from this and subsequent camps that the girls much appreciated this opportunity of facing religious questions and decisions in a congenial atmosphere. Even those in whose homes religious matters were on the most ideal footing were glad of the fellowship of camp, and of the chance of talking to officers and to other girls about their interests and difficulties. The number of officers at any camp is never more than ten or less than eight, and from thirty to thirty-five girls makes a good camp, though smaller ones of even twenty girls have been equally enjoyable.

After the success of the first camp in 1901, the committee decided to hold two in the following year, one in the North of England and one in the South, to avoid the expense of long journeys for girls who wished to come. The camps were made known to the friends of the committee and officers and the girls were encouraged to bring other friends in the following year, and in this way the movement spread.

In 1903 Miss Ingeborg Wikander, of Uppsala University, visited the camp at Bakewell, and after her return to Sweden started school-girl camps there. A school-girl camp, on much the same lines, was also planned by Norway. Later on, visitors were welcomed at the English camps in 1913 from Holland and Switzerland, where similar movements were originating among university women, and the idea was taken up by France, Germany and Denmark. Miss G. H. Saunders, now working in Bulgaria, was at the first school-girl camp in Canada, which was formed on the model of the English camps; and in India and Australia the movement was initiated with much success. This summer Italy was planning their first camp.

In Ireland a separate camp was held in 1907 for Irish girls, on the same lines as the English camps, and affiliated to the English Committee. In 1911 the first Scottish camp was held, and from that year onward there have been three camps in England besides the Scottish and Irish camps.

In the British camps girls from County and Municipal Secondary Schools had not been admitted, as after some

consideration it was thought advisable to maintain this distinction. In 1910 a camp was opened in Wales for County School girls, and in 1911 one for County Schools in the North of England. These were run by separate committees, which sent representatives to the Central University Women's Camps for School-girls' Committee. This year three Welsh camps, and two for County Schools in the North of England, and one, a new venture, in the South, were held. The County School Camps are run on the same lines as the others, though held for a week instead of ten days.

**Methods of Working.**

The English camps are managed by a committee, consisting almost entirely of university women, graduate and undergraduate, which meets in London three times a year. This committee chooses the sites for camps and the officers, and is responsible for the general working of camps and the discussion of any new methods. The finance of the camps is very simple. Each officer and girl pays £2 2s. as a camp fee, and this, provided the camps are well attended, is sufficient to cover all expenses. No subscriptions are asked for, and the fact that camps are thus self-supporting has commended them to many. The committee feels that this is an important point in originating any new camp movement, although it is advisable to obtain the names of some guarantors to come to the assistance of the committees in case of a financial difficulty.

Another point which the committee feels to be important in the management of camps is that a connection should be maintained between camps and other kindred movements. It has been said that the Irish, Welsh and County School camps are affiliated to the central committee; a representative also attends from the Young Women's Christian Association Guild of Helpers' Committee. The members of the Central University Women's Camps for School-girls' Committee, some of them being still at college and members of the Student Christian Movement, are able through the Summer Conferences to keep in touch with the Student Movements of other countries, and in this way, to some degree, with other national camp movements, as most of these have some connection with their national Student Movement.

**Aims and Difficulties.**

The aims of the University Women's Camps for Schoolgirls have been recently stated in their constitution as follows:—

To deepen the girls' consciousness of God.

To help them to serve Jesus Christ in their daily lives.

To bring them into the fuller fellowship of the Church of Christ.

It was felt that these three aims best expressed the ends for which camps existed. The first one needs no comment—it is the object underlying all work which aims at a deeper spiritual life. The second aim is embodied in the ideas of discipleship and consecration, both of which are set before the girls in the talks at evening prayers. These talks are made very practical, and the idea of discipleship is always closely connected with the details of their home and school life. The third aim is the expression of a desire to put before the girls the ideal of the kingdom of God, its fulfilment in missionary and social service, and their own contribution to the kingdom through the branch of the Church to which they belong. The committee have endeavoured to make the camp movement really interdenominational, and to this end officers and committee members have been chosen, as far as possible, from different denominations.

Experience has shown that there are certain dangers to be avoided in this movement. The greatest is the possibility of camps being an isolated movement, and therefore of no real permanent value in the life of the girls. To avoid this a connection is maintained wherever possible with other kindred societies. In the course of every British Camp, for instance, girls going up to college are told about the Student Christian Movement, and girls going to live at home of the Guild of Helpers of the Young Women's Christian Association, and they are encouraged to take up some form of social work. The danger of a religious isolation is even more acute, and is usually a point of attack from adverse critics. Therefore, though it is often difficult, it is attempted at camp to persuade the girls to enter as fully as possible into the life of their own church, and into the religious life of their home and school, and not to look on camp as "a separate religion." The fact that religion as presented at camp is frequently much

more attractive than that offered them by their church or school is a difficulty to be faced and dealt with.

Another point which adverse critics bring against the movement is that camp makes the girls introspective in an unhealthy way. The possibility of this is recognised, but the experience of camps shows that a normal girl need not become introspective, if she has outlets in the form of mutual service to others and interest in missionary and social work. Strong religious feeling without an outlet is undoubtedly a great danger.

**Bible Study, Missionary, and Social Work.**

A description of how the time is spent during the ten days of camp is hardly necessary here; all details can be seen in the circular and booklet published by the University Women's Camps for School-girls. There are, however, one or two things in connection with the working of camps which may be of interest or use to others.

The question of interesting the girls in Bible study with the idea of making them wish to read and study the Bible for themselves is one which is always before the committee. A sub-committee is appointed to consider the publication of Bible study books suitable for school-girls, and to recommend study books published by other societies. A list of books published by the University Women's Camps for School-girls is appended to this article. The Bible Circles held at camp are very informal, and it is the aim of the circle leaders rather to get the girls to give their own ideas and to rouse interest among them than to attempt much in the way of definite teaching. These Bible Circles held at camp are usually much liked by the girls, and in some cases have been continued through the year by correspondence.

One of the talks at evening prayers is devoted to foreign missions and another to social service. The girls sometimes have some mission in which they are specially interested through their home or school, and special mention is made at British camps of the Missionary Settlement for University Women in Bombay, and the girls' interest enlisted on its behalf. Some girls, through camp, have started home branches of the Missionary Settlement for University Women in their schools.

A collection is usually made during camp for the

Library of the
YALE DIVINITY SCHOOL
New Haven, Conn.

Children's Country Holiday Fund, and the girls are generally very interested in social work, and ask for suggestions as to what they can do in that way, especially if they are about to leave school and live at home. Several of the girls from camp have taken part in the Girl Guides' Movement.

The Central Committee of the University Women's Camps for School-girls would welcome any possibilities of a closer link with camp movements in other countries. Visitors from other National camps would be most welcome at the English camps, and the secretary would always be glad to hear news of other camps which had been or were going to be held. Especially at such a time as the present, when out of the world-struggle we pray that a new world may be born, all possibilities of a wider internationalism, such as the camp movement may forward, is surely a step towards the bringing in of the kingdom of God.

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## BIBLE STUDY TEXT BOOKS.

*1. Published by the Committee of the University Women's "Camps" for School-girls.*

"**Studies in St. Mark's Gospel.**" By G. M. LENWOOD. Price 3d., post free 4½d.

"**Outline Studies on the Kingdom of God.**" By C. A. LAW. Price 2d., post free 3d.

"**A Study in Empire Building.**" By E. I. M. BOYD. Price 2d., post free 3d.

"**Studies on the Prophets.**" By A. M. DUFF and M. C. SYNGE. Price 6d., post free 7d.

"**Short Studies on the Parables of Christ.**" By HILDA CONYERS. Price 4d., post free 5d.

*2. Published by the Australian Camps' Committee.*

"**Studies in Contrasts.**" Price 4½d.

"**Studies on St. Peter.**" Price 6d.

All Orders should be accompanied by a remittance, and addressed to Miss C. A. LAW, Hawksworth Hall, Guiseley, near Leeds.

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# The Plea of a Moslem Girl.

WHILE our thoughts turn so often from all parts of the world to the Dardanelles and the Near East, let us also remember the women and girls of Turkey and the other Moslem lands, a number of whom are associate members of the Y.W.C.A. How urgently they need all that we Christian women can and will give them is shown by the following letter from a little Moslem girl in Egypt. It was found by the Rev. S. M. Zwemer, D.D., in a newspaper in Cairo in May, and read to the Keswick Convention in July.

> DEAR EDITOR,—Will you hear the plea of one who has just completed her twelfth year, who is in the third year of her studies in the primary class? My family belong to the class who are in Government employ, and my parents have already warned me that after two months I shall be put in seclusion to wear the veil, and must leave the school and studies for ever. You will not be surprised, therefore, that I have read in your papers the articles on this subject, and it occurred to me that you would also publish the letter of a little girl. I love learning very much, and if I had been secluded two years ago I should not have learned anything, nor realized anything of the evils of the veil; but now I speak from experience. The least of its evils, perhaps the greatest to me, is that it will deprive me of going to school. How can those who criticise the freedom of women blame me for speaking out? If they were in my place they would change their voice without doubt, and I write because I feel already the weight personally of the prison before whose doors I am standing. I am stealing these few minutes without a knowledge of any of my family, that my weak voice may reach the multitudes. I cannot conceive the whirlwind of anger that would strike me if my father should know that I dared to write to a newspaper. If I should be secluded and wear the veil I will doubtless know more and suffer more, and then I will write again. All I can do is to ask every writer who has a conscience on the subject to support the request of those who seek liberty; and I thank those who have written in your columns for having encouraged me to write myself, in order that there may be liberty for Egyptian womanhood from this yoke of bondage. [Written during school hours, and signed "Spring-flower" (in the Arabic language).]

"A *human* document like that," said Dr. Zwemer, "is worth a thousand arguments over the condition of girlhood and womanhood in the Mohammedan world. According to the last census in Egypt there were only three women out of a thousand who could read. One-third per cent. of Egyptian womanhood have the windows of their souls thrown open; the others are living in darkness and in superstition. You people who are asking for a special call of God listen: "Go ye therefore and teach all nations."

# The Y.W.C.A. Under the Southern Cross.

Esther L. Anderson, Ph.B.

WHEN all the sons of the Empire were summoned last year to the aid of their great Mother, none responded with more enthusiasm than Australasia's strongest and best; none awaited more obediently their opportunity for action or leaped to it more eagerly. The whole world looked and asked, " Who are these intrepid, new-made warriors, whose strength is being tested for the first time? " And many may be questioning what manner of girls and women that same country is producing to measure up to the men. Such may not know that many of these same sons and daughters are grandchildren of pioneers and settlers who overcame by endurance and courage incredible difficulties presented in a new and unsettled country. That the same spirit characterizes the girls and women may be learned by the story of the Young Women's Christian Association, where you would find a representative gathering of girls of all walks in life.

Within recent years the Association has developed so steadily that we sometimes wonder if the good women who gave it birth some thirty or forty years ago would to-day recognize their own offspring. The Associations were originally organized after the English model, but now have developed from the labours of British, Australian, New Zealand, and American workers, with the best results from each country. The Committee women, in their direction of the Association into wider and more varied forms of work, have shown an open-mindedness that proves the genuineness of their sense of responsibility. Launching out into new departments, especially the erection of large and costly buildings, has been a great test of their faith, their industry and their love for girls. During the past five years the growth in national spirit, in sound organization, and the movement toward new buildings have been the greatest in the history of Australasia.

And what about the Australian and New Zealand girl

who is, no less than the young manhood, the hope of the country and for whose welfare the Association exists? You will find her a normal, capable, generally practical girl often with useful training and experience. She has many of the parts of the ordinary English girl; but it is generally supposed that the Australasian girl is more self-reliant and has more personal freedom. It is unsafe to generalize too dogmatically in characterizing the people of a nation, as a large proportion of the population refuses to be classified.

We are aiming to prove that the Association has a place for all girls; and we are encouraged to find that the girls are beginning to appreciate the value of membership, apart from the material advantage. Their imagination is grasping the aim, spiritual, social, and educational. Membership is a real test of interest for the annual fee is now universally five shillings, with additional fees for almost all classes. Members receive valuable training on committees, bands, as leaders of clubs, and in all manner of service. A strong support in each city has been the Guild of Helpers, girls who do not have to earn their living, and because of education and talents can render capable service on committees, in clubs, at socials and entertainments, factory visitation, assisting in the office, lunch-room, and in numerous other ways.

The girl of adolescent age has come to be the focus of much of our endeavour. For some time clubs have existed for girls between the ages of thirteen to eighteen with some measure of success, but all who have been interested in girls of that age will agree that this is of all ages the most baffling and at the same time the most critical. To provide what would appeal to the imagination, as well as accomplish result, a movement called "Hearth-Fire Girls," akin to the Girl Guides of England and the Camp Fire Girls of the United States, has aimed to inculcate the sense of honour, reverence, industry, patriotism, unselfishness, love of home. The uniform is a frilled apron and a Dutch cap ornamented with beads in the degree to which "honours" are won. The care of our younger citizens and a better training of leaders is now insured by the appointment of a National Travelling Girls' Secretary, the daughter of the President of the Auckland Association. Besides her service in the Association, she has been further fitted by the national outlook she has gained in a National

Convention and attendance at the National Training School for Secretaries.

The secretaryship (directorship) of an Association has come to be an honoured and honourable profession for women of education desiring a wide, difficult and alluring field for Christian social service. Graduates of the Universities have been or are Executive General Secretaries or special secretaries in the larger Associations. Salaries have improved, and the Secretary in charge of the Association or any of its departments is expected to be trained, experienced, and as expert as possible, a good organizer, able for responsibility, working side by side with committees as one who has given special thought to conditions in her field and to methods of operation. Realizing our dependence upon wise and capable leadership, the National Board has now for four years held Training Schools for workers under the direction of Miss Barnes, the National Secretary, offering two or three months of class instruction and two months of practical experience. The class for this year numbers sixteen. The need for experienced leaders for reorganization and important advances has led to the calling from England and the United States of a National Secretary and four General Secretaries in city Associations. The policy, however, of the National Board is to use the country's own indigenous product, and a strong appeal is being made to educated, patriotic, Christian women.

With her own need at home crying out for leaders, Australasia has yet been able to send two workers abroad, Miss Brentnall, of Sydney University, to the Calcutta Young Women's Christian Association, and Miss MacNeil, of Melbourne University, to China.

The epoch of greatest development dates from the formation of the National organization (1907) and the election of the National Board, since when has come the appointment of a National Travelling Secretary (1911); the holding of summer conferences, the publication of a national quarterly magazine, the help of experienced British and American Secretaries, and, above all, an inward movement of life and desire that demanded expansion. The development has not expressed itself in occupying new territory. Of the thirteen cities, with a population of 25,000, three have no Associations—Perth, in Western Australia; Broken Hill, in New South Wales; and Ballarat, in Victoria. We

have endeavoured to possess more completely what was years ago begun.

In the cities we have aimed to maintain a proper balance between the Association in general and the boarding home. Membership, even on the part of those who do not use the boarding home, has now a richer connotation than ever, and the general building must now adequately accommodate the needs of the varied activities. The boarding homes are built and managed more attractively than ever. Luncheon rooms are successful; all forms of outdoor exercise are popular—boating, swimming, tennis, hockey, basket-ball, rambling clubs, while indoors are drill classes and the gymnasium. All manner of class instruction, with good teachers, is within the reach of most girls at nominal fees. Some of the Associations have been successful in finding the right women to give series of talks to girls about the facts of their womanhood—physical, social and domestic. These have been seriously attended and much appreciated by both mothers and daughters. In one city classes for engaged girls who are about to enter upon the most important duties of life have now come to be taken quite seriously. Clubs have come to be an accepted form of meeting and working in congenial groups. Clubs for business girls, teachers, young married women, household assistants, British arrivals, younger girls, have in many places been the brightest and strongest influence in a girl's life.

Some of the Associations have pursued a patient and persistent savings' campaign. By means of an organized thrift system, hundreds of girls are now laying aside a part of their weekly earnings, and in one Association alone the personal savings last year amounted to over £500.

Pursuing all the alluring phases of our work we must needs remember that the first and last and highest aim is to establish in each girl's life a personal relation to Jesus Christ, and to teach her the facts and truths of the Bible. Do girls care about this? When they come in contact with an enthusiastic believer they realize their desire. A man selling a useful patent invention in the street can persuade almost every passer-by that he would give his last coin to possess it. We have something worth imparting, and the girls must know it by our lives. All the usual means of

religious instruction, fellowship, and worship, missionary study and giving, are found with more or less vitality in all our Associations. Bible study we consider of paramount importance. The method that is now meeting with most satisfactory results is the circle method of study from a simple text-book, such as are published by the Student Christian Movement. The circle requires a leader rather than a teacher and is limited to twelve members. One Association has thirteen circles at work on the same book at the same time, meeting variously at the Association building, the boarding home, church rooms, but chiefly in private homes.

The Australasian Associations have been passing through the era of new buildings. Melbourne now occupies premises valued at £31,000 (the building itself being the gift of one family); Adelaide has two new buildings, valued at £22,000; Christchurch and Dunedin have enlarged and improved premises; and Sydney has purchased a fine property, on which they intend to build extensively. Auckland (a city of 100,000 inhabitants) secured £15,000 in a fortnight, and will build accordingly; and on the same scale all the Associations are seeking to provide adequate equipment.

The test of the vitality of an Association lies in its alertness to the conditions—social, economic, religious—which prevail at any special time. During the last four years the Governments of the various States have encouraged the immigration of British girls to act as domestic servants, paying half their passage. This has meant a great influx of English, Scotch and Irish girls in addition to the usual amount of independent immigration. I have not been successful in obtaining the figures from all of the States or New Zealand, but the following statistics are up to date: To Victoria (from 1912) 2,841 have been assisted; to New South Wales (from 1908), 3,887; to South Australia (from 1911), 740; and to Western Australia (from 1911), 1,617). In some States the Governments have welcomed the assistance of the Young Women's Christian Association in receiving the girls, and in opening up to them a useful and happy life in a new land. The Association has been a boon to many of these girls, and we regard them as valued additions to our life and population. A few have been unwise and unfortunate, and the

utmost that the Association or other friends could do has not availed to avert their ruin.

As above-mentioned, the Associations scattered over the immense area of Australia and New Zealand were formed in 1907 into a Federation with a National Board as Executive, and headquarters in Sydney. This was during the visit of Miss Spenser, the General Secretary of the World's Young Women's Christian Association Committee. It took some time to build up a sense of solidarity, but the spirit of unity and interdependence which now prevails has strengthened every part. The summer conferences during the past three years have created sympathy, courage, wide vision; and now the Young Women's Christian Association together with other kindred bodies will enjoy the advantage of a permanent conference site, through a gift of forty beautiful acres near Melbourne. For four years Australia and New Zealand have had a National Travelling Secretary, Miss Barnes, of the United States, whose undaunted faith and indefatigable labours have brought about a new order.

The war has created many new forms of work and increased others, such as First Aid instruction. Patriotic women and girls have done their part in all manner of sewing, knitting, and relief work. The Young Men's Christian Association Camp work has been assisted by money and service. The League of Honour is now being organized on the same lines as in Great Britain "for the honour of our homes" and the maintenance of pure patriotism.

From this southern Land of Promise comes this story of how the Association is using her heritage and "ministering the gift" of God's life and love to thousands of girls.

# The Most Valuable Asset of the Association: Its Membership.*

Helen Alling Davis.

Two or three years ago at our Silver Bay Conference, one of the presidents of an eastern university said to me at the close of the conference, "Miss Davis, I came up to this conference feeling very round-shouldered and very low-spirited, and as though the responsibilities of the world rested on me." He had just sent out into the world a graduating class of young men and young women to take up their duties and responsibilities, and he felt somehow, tired as he was at the end of the year, that probably he had failed to put into them what was necessary for the carrying of the responsibilities they would have to face. He went on, "To-night as I leave this platform I no longer feel round-shouldered; I feel that the responsibilities that were weighing me down are not all mine." He had been looking into the faces of six or seven hundred students gathered there to consider their life problems, and the problems of the world, in the light of the teaching of Jesus Christ. And when I think of the conferences where I have had the privilege of facing them, there is constantly in my mind also the picture of city girls and student girls, all our girls, that makes it possible for me to go on working, doing things that sometimes seem far removed from the individual.

It is a very trite thing to say that the last ten years of our Association life have been given very largely to material equipment. We have all been struggling for buildings, for better equipment; the cry has been for efficiency, better business, more efficient offices, better schools, better buildings. The other day I noticed in a report that within a very short time the plans of fifty-four buildings had been in our National Office for consideration, and these are only a few of the buildings that have been erected.

This is all splendid, but sometimes I think we are a little apt to get confused as to our point of emphasis.

* An address given at the Fifth Biennial Convention of the Young Women's Christian Association of the United States at Los Angeles, California, May 10th, 1915.

We call evil good and good evil; and we often call things fundamental that are not fundamental at all, in fact, we use the English language in a very loose way. Also, some of our friends, as you know, have been afraid that we were not realizing what the fundamentals of our Association are: friends both inside and outside have been saying that we have been placing our emphasis on the wrong thing.

Some years ago we had a period of emphasizing paid leadership and a very particular kind of leadership. I have read letters during that time, asking for leaders, that demanded not only a good leader, but specified the requirement, for instance, of yellow hair and blue eyes! Letters in the last ten years, or the last five or six years, have asked for young women of business ability, someone who could raise money, and implying that all other things added were worth while, but this thing was fundamental.

We have said often that we wanted presidents and members of the board who could control money. I like to think of one president of an Association we have who never could and never did write her cheque for five hundred dollars for any cause, but who was able through her life to bring into her Association all the money it needed, so that it was never necessary to go through the strivings that many of the Associations have been through.

We have our equipment, and now so many of us are so weary, having gotten it, that we find it difficult to know what to do with it. It does not solve all questions as we thought it would. What then is necessary?

Some of you who were at Asilomar last summer will remember that Dean McCormack told us that when he was crossing the country and found himself in Chicago without reading matter he went, naturally, to a book store, and asked for the best seller to amuse himself with from Chicago to Philadelphia, and was very much astonished when they handed him Dr. Cabot's book, "What Men Live By." It is very significant that men and women everywhere in these days are clamouring to know what it is we live by. You remember Dr. Cabot says we live by work and play, and service and worship—just what the Young Women's Christian Association stands for, only it is couched in different words.

We have erected our buildings, I say, and tried to make them efficient to show that we believe that anything

that is connected with Christianity should be efficient and attractive, positive and not negative; but this is not enough. The purpose of the Young Women's Christian Association is to make Jesus Christ known throughout the world and to extend His kingdom. And this can only be accomplished through people.

Now, wherein have we failed, as we often have? What might we have done that we have not done?

In the first place, we have failed because we have not made clear to the membership what the Association really stands for. We have said that we believe in life, and we, therefore, give this building to the women of the city for physical work, for recreation. We give our help to women to become stronger and more all-round members of society. Come, use it as you see fit. It speaks for itself; interpret it as you see it. I remember when I was general secretary being told I must not go into a gymnasium class and talk about the purpose of the Association, for it might give offence and reduce the number of members, and then the bills could not be paid.

In the second place, we have not stated the purpose and explained wherein the power of it lies, because we really have not believed down in the bottom of our hearts in the principles of democracy. When we begin to talk in glowing terms about democracy we can turn proudly to the constitution; but there are Associations in this National organization that do not really believe in that yet, and have not a constitution in accordance with the principles of democracy.

Last winter a woman came into my office, saying she had a funny thing to tell me. It was something that had happened in their Association. A young business woman came into the office and asked if it was not possible for the working women of the city to be represented on the Board of Directors? After telling me this, she concluded: "Did you ever hear of anything so funny?" I said that I thought "funny" was not the word, but rather that it was splendid that the working women wanted it. "What do they know about higher education?" I reminded her that higher education was not the object of the Association, but that it was the bringing in of the kingdom of God, and that could never be brought in by one set or kind of people.

To illustrate this point again, I was in a Board meeting

of another Association where a petition came in from a group of girls asking that certain things should be done, and the Chairman of the Lunch-room Committee said, "I do not think we have time to consider petitions from the girls; I think they will have to be satisfied with what we think is good for them; let them come to our way of thinking, or let them not come at all." That, in an organization supposed to be democratic and made up of all kinds of girls.

I have not come here with any kind of programme, or any suggestions as to how to work out details. All I care about is whether you believe in the purpose of the Association, and about the way it can best be developed, and about the Kingdom of God in this world.

Where shall we begin? I think we have to begin with ourselves. Do we, or do we not, believe in this theory that everybody is necessary and has something to contribute out of her own experience? Do we, or do we not, "feel thrilled," as Dr. Rauschenbusch has put it, "when we meet a fellow being," when we meet a fellow member of the Young Women's Christian Association, a girl in a factory, a girl in a shop, a girl who is teaching, an immigrant girl? How many of you thought of it as you came across the country and saw men and women living out of the way, but busy about the things of the world? Were we thrilled when we saw a man placing a railroad tie, or saw a woman making it possible for these men to live, and doing everything that makes it possible for us to travel? That is where we have to begin. Aristocracy is not all a matter of wealth and education. We find it in factories and shops, we find girls in one department won't know girls in another. I remember once a girl saying to me, "Miss Davis, do you know what we are, what someone called us? We heard a lady say we were a lot of factory girls out on a vacation! We don't call ourselves factory girls." I said, "What do call yourselves? Do you call yourselves school teachers?" and she answered, "We call ourselves clerks." I said, "Well, you are not. Calling yourselves so does not make it so. I don't call myself a teacher because I like the sound of it." That is just the same spirit of aristocracy that possesses all classes. We must begin to realize that everybody is necessary, and we ought to feel a thrill when we meet a girl, no matter where she comes from.

What would be the first step to take in making the

Association understood? It is a matter of explaining it to every girl who joins for whatever purpose. I believe we should have some sort of service of recognition. In the Young Men's Christian Association in Indianapolis the general secretary and one or two men talk to every man who comes in about the brotherhood into which they are entering. It would take time and patience, but with the staff of workers we could accomplish it. Then we ought to have all kinds of women on our committees and on our boards. This does not mean women who are not fitted to be placed on these committees and boards; there is always, in every group, women who can worthily represent it. We are having, springing up over the country, membership councils where girls are coming together with the directors so that the point of view of the girl may be appreciated.

We could work out a programme that would include annual meetings where the girls themselves should be gathered, perhaps at dinner, to hear reports of the Association and to give reports. If we put our time and attention on it in the same thorough-going fashion as we have in our finance campaigns, it could be accomplished. There is nothing that sobers anyone so much as having to bear responsibility. Think of how the girls in trade unions suffer for a cause, go without food, and willingly bear all sorts of suffering. There was never a time in our life when there was such a need for righteousness to be spread to the utmost part of the world. All our social workers are recognizing it. Then two years ago I was in Chicago when they were talking of social morality in the public schools, and a Catholic priest rose and said, "There is only one solution, and that is righteousness." And in Seattle I heard a labour leader speaking, and he said, "After twenty-two years of muck-raking and writing articles for magazines about the wickedest person in a given city, I have turned to my New Testament and found the solution of the labour question is righteousness." The Young Women's Christian Association, standing to-day for the bringing in of the kingdom of God, was a mighty power in its control. Are we going to use it?

I am reminded constantly that the kingdom of God comes not with observation; the kingdom of God is within you. The kingdom is compared to the grain of mustard seed which a man planted in his garden, and which, the

least of all seeds, became a tree. And the kingdom of God is like the leaven that the woman put in three bushels of meal, until all was leavened. The Young Women's Christian Association is organized in this very way, so that it can prepare the seed, and it shall grow, and we will water it and tend it till it shall become great in promoting the kingdom of God, not for the glory of the organization but for the glory of God.

At the last biennial convention I had the privilege of standing by Miss Dodge when she reviewed the pageant "The Ministering of the Gift." We looked at these women of all nations, women of all races, women with all sorts of desires and aims, and with these desires being met through the work of the Association. We watched them passing before Miss Dodge, and I remember how she turned to me and said, with a break in her voice, which did not come very often, "This is what I have always thought it might be."

Cannot we go out and make this a reality the next few years?

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# Juniors and Intermediates in India.

Iris Wingate.

The Junior Department has for some time formed part of Association work in all the large centres throughout India, and it is a branch that is growing. The girls who join our Junior Clubs are drawn for the most part from the Anglo-Indian community, though among them will be found a large sprinkling of other races. In one branch we have English girls, Jewesses, Goanese, French and Italians; girls differing in creed as well as in nationality, for there are Roman Catholics and Jews in many branches. In one branch in Ceylon the children come from the very poorest homes. Half Portuguese and half Singalese by race, they live in slums; and yet these children speak our language and are brought up to think themselves European. They are gathered in the Association building twice a week,

taught singing and needlework and have also formed a drill class.

The girls in most of our Junior Branches are, however, above the poverty line. Most of them come from homes where there is enough to eat although money is far from plentiful, and the homes would often compare very unfavourably with many poorer ones at home. It is not lack of room. Most families have two or three rooms besides the kitchen premises, and these rooms would be considered large at home. The depressing feature is the all-pervading sense of dirt and untidiness, the reason being that the poorest of the poor think it absolutely necessary to have one servant at least, more often two or three. These boys are badly paid and quite without even a rudimentary sense of method and order. The consequence is chaos. When they go out anywhere the children nearly always look clean and tidy, though very much over-dressed in cheap finery, but at home they are often half-dressed or untidy to the last degree.

Until lately the Association has been facing the same problem in India that it faced at home for so many years—the problem of the intermediate girl. When a girl leaves school she feels she is no longer a child and must put away childish things, among them the Junior Club. Often, too, even before leaving school, girls leave the Junior Club because they feel too old for it. A girl of twelve in India is often as old as one of fifteen at home, and they are thus lost sight of just at the age when one most wants to keep in touch with them.

Two or three years ago a movement was started in India which bids fair to solve this difficulty almost entirely. The Girl Guides are now such a well-established institution at home that they need no introduction to people there, especially since these days of war, when they have vindicated themselves so splendidly as a movement; but it was not till a year or two ago that they came into existence in India. The Association has taken it up warmly, and there are now some very flourishing Young Women's Christian Association companies. One Association numbers 100 already, though the company was recently formed, while another has 130 Guides.

If such a movement is needed in England, it is doubly needed in a country where all the surroundings make for laziness and inertia. To girls brought up with servants at

their beck and call, and taught from infancy to treat them as existing merely for their comfort, the ideals of the Guide Movement come as altogether new and strange—and, therefore, interesting. At first there is some difficulty in getting over the deep-rooted prejudice that it is unseemly to do "servants' work," but as the higher ideals take hold of the imagination it is inspiring to see the change wrought. When it means earning a badge, a girl will do many things that she would otherwise scorn. One company of quite young Guides often go out for picnics with their energetic captain and prepare and cook their meal entirely themselves. Cakes are made by the members of the company and served by them at Association teas. At one picnic there were to be dumplings for tea, and everybody made one. When they were ready for the pot, one of them looked rather weird and perhaps not exactly inviting. The maker inquired anxiously if they might each eat their own when it was cooked. The captain feared it would be hardly possible to recognise them, though she added, below her breath, that she wished it were possible! Still, these same Guides are able to turn out very inviting dishes, and on one occasion had a stall of sweets of their own making at a sale, and raised quite a considerable sum. The Guides of one Association once went into camp for a week, when they did everything entirely themselves, and came home very proud to think they could do it.

In dealing with English-speaking girls in India, there are two guiding principles that must be kept in mind: Do not let them get discouraged and never think that any one thing will keep their interest for more than a few weeks at a time. Continual variety and continual encouragement are needed to attain any measure of success. They do not lack enthusiasm, if it can be aroused, but they do lack what someone has called "stick-to-it-iveness." The course of instruction varies in different localities. In one a thorough course in cooking has been given, in another scouting or dressmaking have predominated. In a third, First-Aid and Home Nursing have been taught; but in the course of time the girls have classes in all these things. In one company, after having a class in First-Aid with a trained nurse, the girls sat for the St. John Ambulance Junior Examination, and all but one obtained the certificate

besides gaining her Girl Guides' First-Aid Badge. These same girls had a cookery class before going into camp, where they were able to put their knowledge to the most practical use.

The movement has the most hearty co-operation of the educational authorities and there are a great many school companies. In one school an hour of school time is given to the Guide meeting, when all the girls from eleven years of age attend, and the leader is given an absolutely free hand with them. On several occasions they all went out under her leadership for open-air work and every possible facility is given in conducting the work.

Since the outbreak of war the Girl Guides at home have been able to help in very many ways, and have proved their usefulness so thoroughly that Government has now given them definite recognition. In India ways of helping have necessarily been much more limited.

No direct work, such as helping to care for refugees or assisting the wives of men who have gone to the Front, is possible, and opportunities are limited to sewing and raising money. The Guides in India have helped in both these ways. A school-girl has not much spare time for sewing but most of them have done something, and one company in Bombay also gave assistance at the Women's Branch of the War Relief Office, where an immense amount of work has been done in equipping two base hospitals besides collecting and sending off comforts for the troops. The girls went to the office by twos after school hours, and all the ladies were loud in their praises of the girls' willingness and efficiency. Given a sufficient motive these girls are very willing. One girl toiled in the heat for an hour digging a twelve foot trench because it is one of the tests for the much-coveted Silver Dish, the highest honour awarded to a Girl Guide, on which she has set her heart. The same girl has also taught herself typewriting, and is learning Jui-Jitsu out of school hours with the same object in view. Another got permission to do the home-keeping at home for a week, that she might gain practical knowledge of how to do it. These individual instances may be taken as examples of many others who have worked really hard to qualify themselves for the many different badges offered to Girl Guides.

The fact that the Guides all wear uniform has a very definite bearing on the statement made above that these

girls are so fond of dressing in cheap finery and much jewellery. A neat blue or khaki dress with a plain hat gives the girls a new standard altogether, and of course all wearing of jewellery when in uniform is strictly forbidden. In these and very many other ways the movement tends unconsciously to raise the ideals of the girls who come under its influence, while the direct talks and Bible lessons that form a part of the instruction in every Young Women's Christian Association company are a direct influence for good whose power it is impossible to gauge.

There is another class of girl altogether who is reached by the Association and practically belongs to the Junior Department, but who has hitherto not been mentioned. These are the Indian school-girls, both Christian and non-Christian, amongst whom the Association has clubs and classes. In India, however, these are called Student Branches, and are under the Student and not the General Department. This department holds meetings, and Young Women's Christian Association Clubs are formed in schools, having a very large aggregate membership. The Student Department also has senior work in the colleges and among women students, but that does not come within the scope of the present article. The Junior Student members are mostly Christian, though not exclusively so. The meetings are on somewhat different lines, including debates and talks on different subjects, sewing parties and Bible classes.

There is an immense opportunity and a great field for Association work among the young girls of the big cities and small up-country stations of India. If girls are influenced and led during their plastic years towards high and noble ideals, many who afterwards come to the Association Secretary as failures and problems, would instead be living happy and useful lives.

Foremost among the means to hand for achieving this end is certainly the Girl Guide Movement. It strikes a death blow at the helplessness and disinclination for work that are such a weakness of the Anglo-Indian community; and if properly handled should have a very marked influence for good on the rising generation.

# Reviews of Books.

**Rising Churches in non-Christian Lands.** By ARTHUR J. BROWN. Published by the Missionary Education Movement, 156, Fifth Avenue, New York. 1915. 236 pp. Price 60 cents cloth, 40 cents paper, prepaid.

One of the most recent publications issued by the Missionary Education Movement, this book contains very much food for thought within its brief compass, especially for those interested in such work as the Young Women's Christian Association in mission lands. It is dedicated "to our fellow-Christians in non-Christian lands," and many of the principles to be observed in working together with those fellow-Christians may here be studied under the guidance of one who for twenty years has helped to control mission policy. "What is the character of our fellow-Christian in those lands and what are his temptations and difficulties? What progress are they making in self-support? To what extent do they realise their responsibility to propagate the Gospel among their country-men and to promote the Kingdom of God by social service? How can the people of God in the homelands most effectively co-operate with their brethren in non-Christian lands for the furtherance of the Gospel of our common Lord? These are some of the questions which call for our thoughtful and prayerful consideration, and whose reflex influence upon the Churches in Europe and America will be far-reaching."

The main argument is supported by instances from many different mission fields, notably Korea, China and Siam, where evidently the author has studied the question most closely. All his statements one may not be able to accept, *e.g.*, that "St. Paul was not a foreign missionary at all, as that term is now used. . . . He was a native minister rather than a foreign missionary" (pp. 25, 26); or when he says (p. 137), in speaking of the plight of Continental missions during the present war, "a large part of the work stopped. It was an exotic whose roots had not yet struck deep enough into the soil to give holding power." Yet there is very much of value in the book, and of one thing one is sure, namely, that no one who studies it with an open mind can ever regard with patronage our fellow-Christians in non-Christian lands. Very many instances of individual devotion as well as testimonies from those in political authority amply demonstrate that the Churches in non-Christian lands are burning and shining lights. "Suffice it to say that Eastern Asia is as hard a mission field as the Roman Empire ever was; but more converts have been made there in the last sixty-five years than were made in the Roman Empire within sixty-five years after the death of Christ" (p. 104), and again, "Most converts are now made by native workers" (p. 145).

Of special interest are the paragraphs here and there in which the author pleads for the abandonment of certain terms hitherto used in missionary literature, *e.g.*, "'heathen'—because popular usage has added an element of contempt which has made it not only inappropriate but highly offensive to intelligent Asiatics, and therefore a hindrance to our Christian approach to them" (p. 6), and "'agents and helpers'—we have now come to the point where we should abandon this terminology and the attitude of mind of which it is the expression. Native ministers, evangelists and teachers are not our 'agents' or 'helpers' but our co-workers and our brethren" (p. 178).

We cordially commend this stimulating little volume, with its attractive and well-selected illustrations, to the attention of our readers.—E. I. M. B.

*(A number of Books received for Review will be noticed in a subsequent issue.)*

# Association and General News.

**New Workers for India under the World's Y.W.C.A.**—This autumn finds several new workers appointed for India under the World's Young Women's Christian Association. **Miss Rena Carswell** goes out as National General Secretary, and a warm welcome indeed awaits her, for this post has been vacant for some time, and Miss Florence Lang, who has acted as General Secretary temporarily, should leave India as soon as possible for a much-needed furlough. Miss Carswell was one of the travelling secretaries of the Student Christian Movement of Great Britain and Ireland, and has had further experience of great value in different countries as private secretary to Miss Ruth Rouse, the travelling secretary for women students in the World's Student Christian Federation, as well as during the last year among refugee students in London from Belgian and French Universities.

From America three new workers go to India: **Miss Martha Downey, Miss Myra Withers,** and **Miss Margaret Flenniken.**

**Student Department Work in Madras.**—"At the beginning of the college year a general Student Social was given at the Young Women's Christian Association, Madras, attended by about 130 students. Many of these were new, and were particularly glad to welcome the students from the Women's Christian College, which has just opened. Tennis and badminton and competition games were enjoyed out of doors, and as it began to grow dark we moved inside, where a short programme was given and a few words of welcome were spoken to the new students. They were told that the mystical letters Y. W. C. A. might be interpreted to mean: 'You will come again,' and that it was the earnest wish of the Student Committee that this suggestion might be accepted by all.

"The Indian Student Hostel is crowded, with eighteen girls, the largest number that can possibly be accommodated. Of these, eight girls are new, and of the total number eleven are medical students."—"*Young Women of India and Ceylon*," *August*, 1915.

**Women's Education in India.**—The "Review of the Progress of Education in India" during the five years from 1907 to 1912 has some interesting figures, showing how Christians lead in female education:—

"In the United Provinces, the female Hindu population is 19,172,597, the Mohammedan 3,192,086, and the Indian Christian 77,131. In the same province the figures for girls in Anglo-Vernacular Secondary Schools are: Hindus 404, Mohammedans 138, and Indian Christians, 2,668."

**The Mysore Government and Drink, Nautches, etc.**—"Some time ago an exhibition was held in Bangalore, among the attractions of which were liquor bars, gambling tables, and dancing girls. A protest was made by many of the Bangaloreans and sent to His Highness the Maharaja of Mysore. The Government of His Highness the Maharaja has issued an order in which they agree with the protest that was presented, and they request all presidents of district boards and municipalities and other public functionaries to exclude these forms of entertainment in future from the programme of important functions organized by them. We congratulate the Mysore Government on the straightforward order communicated to their officers, and we trust the order will have the desired effect."—"*The Harvest Field*," *June*, 1915.

**INDIA.—Women's Work of the National Missionary Society.**—"In a previous issue we reported the appointment of a sub-committee to advise on women's work. The recommendations of this sub-committee were received with thanks. They were these:

"I. The present state of work in the different fields of the Society requires that women's work be started without delay in three of them.

"1. Montgomery: Two women workers be employed, one medical and the other evangelistic, both to do pastoral duty among the Christian women.

"2. Nukkar: One woman be employed to do evangelistic work and co-operate with Mrs. J. W. Pooples in the pastoral care of Christian women.

"3. Larwar: Female medical work be started and an appeal be immediately placed before the Syrian Church to nominate a Syrian medical woman.

"II. (*a*) The same standard of general education should be fixed for the women missionaries as are at present used for the men.

(*b*) With regard to their theological and practical training arrangements be made suitable to each individual. It would be a good principle to test every candidate by a year of practical work in association with a senior lady missionary.

(*c*) Their salaries should be fixed in consultation with the Provincial Committees.

"III. The women missionaries should be full voting members of the Missionary Conference in the field. This is essential for securing a proper co-ordination of women's work with that of the men from the very start. This principle would not preclude sub-committees for different purposes, as the work might demand.

"IV. The Provincial Committees should have women members.

"V. The Executive Committee should also have women members. At the present stage when several details may have to be discussed, it would be well to have also a special sub-committee on women's work.

"It was decided to refer these recommendations to the Provincial Committees for their opinion."—*The National Missionary Intelligencer, June*, 1915.

**The Y.M.C.A. Deputation of Friendly Service.**—"Owing to India's greater spiritual needs on account of the war, the British and North-American Young Men's Christian Associations are arranging for a Deputation of Friendly Service to India during the coming cold weather. The North-American Associations are sending Mr. G. S. Eddy, of New York, and Mr. J. N. Farquhar, of Oxford, both of whom are well known throughout India. They are also sending Mr. F. N. D. Buchman, of Pennsylvania. The English Young Men's Christian Associations have arranged to send Mr. T. R. Glover, M.A., of St. John's College, Cambridge; Professor Hope Moulton, of Manchester University; and the Rev. J. C. How, of Cambridge. Mr. Glover is Fellow and Lecturer of St. John's and Senior Proctor of the University. He has been intimately associated with the Student Movement, as has also Mr. How, who is Chaplain of Trinity. Dr. Hope Moulton, who is the leading authority on Zoroastrianism, will give special courses of lectures for Parsees."—"*The Young Men of India*," *August*, 1915.

**AUSTRIA.—A Course of Training in Special Work among Girls.**—The course of instruction in methods of work among girls, given at the Conference of the German Associations held at Elbingerode in August, proved so successful that it was arranged that a similar course should be given in Vienna early in September. Pastor Thiele, the President of the German National Association, and Fräulein Reineck, General Secretary of the Bahnhoff Mission, both consented to give their help as lecturers.

**GERMANY.**—Through Miss Spencer, who is at present in America, a copy of the Report of the German National Young Women's Christian Association for 1914-1915 has recently reached the World's Young Women's Christian Association Office, and we are glad to be able to give our readers news of the work of the Associations in Germany since the war broke out. As in many other parts of our field, this year has witnessed a new spirit of earnestness among young women, and a new desire for spiritual things. Pastor Thiele says in his general survey :—

"Vor dem Ernst der Zeiten ist Vieles verweht wie die Spreu vor dem Winde. Vieles von dem, was sonst das Mädchenleben ausfüllte, verfiel der verdienten Vergessenheit. Ein starker Tätigkeitsdrang hat die Jugend gefasst. Eine schöne Opferfreudigkeit und Dienstwilligkeit soll der weiblichen Jugend nicht vergessen werden. Daneben regt sich tieferes Bedürfen. Die Bibelstunden werden stärker besucht. Neue Gesichter tauchen in den Vereinsversammlungen auf. Es ist ein lebhaftes Verlangen nach ernster, vertiefender Darbietung da. Ja, in manchen Gegenden begegnet uns geradezu ein Hunger und Dursten nach Evangelisation."

At the same time, as elsewhere, there is much frivolity among young women—"als wäre der Krieg nur Sensation und das Feldgrau ebenso wie das zweierlei Tuch vor allem um der Mädchen willen da." The Associations, have, therefore, been actively engaged both in evangelistic and general work in their various constituencies.

**Work for Refugees.**—In the January number of the "QUARTERLY" we mentioned the special work which the Berlin Associations were called upon to inaugurate on behalf of the great numbers of refugees from the provinces in the East of Germany; this has continued ever since the war began, and has extended to many parts of Eastern Germany, by the kindness of a number of generous friends of young women. The report says :—

"Infolge des russischen Einbruchs in Ost-Preussen kamen Scharen von Flüchtlingen aus dem Osten. Einzeln und in Familien, Alte und Junge, so kamen sie hilflos und ratlos ohne jede Habe hier an. In grosszügigster Weise übernahm das "Rote Kreuz" ihre Versorgung. Es stellte sich bald heraus dass den verschiedenartigsten Notständen zu begegen war. Besondere Aufmerksamkeit erforderten die Jugendlichen. Sie schienen der Gefahren der Heimlosigkeit am meisten ausgesetzt. Anderseits hatte es auch bei ihnen am leichtesten geschehen können, dass sie sich in den neuen Verhältnissen einlebten, festsetzten und so ihrer ostpreussischen Heimatprovinz dauernd entzogen blieben. Das sollte vor allem vermieden werden. Zur Beratung der Jugendlichen bildete sich als Unterabteilung des "Roten Kreuzes" die Ostpreussischen Jugend—hilfe unter dem Vorsitz Ihrer Excellenz der Frau Staatsminister von Trott zu Solz. Diese persönliche Beziehung der neuen Aufgabe zu der Ehrenvorsitzenden unseres Verbands vermittelte es, dass die Fürsorge für die jungen Mädchen von dem Evangelichen Verband übernommen wurde. Das geschah in der Weise, dass die flüchtigen Mädchen in bereitstehenden Häusern aufgenommen wurden."

To supplement the accommodation in existing Association Homes, a number of houses have been placed at the disposal of the Committee, until there are now Homes for refugee young women at all the following places—Zehlendorf, Radensleben, Schmachtenhagen, Blankenberg, Amalienhof, Geiglitz, Rothenmoor, Altenbrock, Wippra, Königswalde, and several others. Some of the houses were already equipped as holiday homes, others were private houses lent for the purpose, but it may be imagined what an enormous undertaking was involved in this service, especially as classes are arranged in each case to occupy the girls, and also to fit them for what the future may have in store for them.

As many of the refugees had scarcely more than they had been able to carry away with them, appeals were made in the Young Women's Christian

Association magazines for clothes and other necessaries, and Pastor Thiele testifies to the wonderful generosity with which the members of the Association promptly answered the appeals:—

"Die verschiedenen Bitten, die in der 'Fürsorge für die weibliche Jugend' an unsere jungen Mädchen ergangen sind, haben immer wieder die bereitwilligste Aufnahme gefunden. In der Weihnachtszeit wurde unser Burckhardtshaus geradezu überschwemmt durch Sendungen von neuen und alten Kleidern, von Stoffen und allen möglichen Liebesgaben, die unseren Keller in ein Warenhaus zu verwandeln drohten. Auch Barmitteln sind uns in reichlicher Weise dargereicht worden. Denn wenn auch die Verwaltungskosten und Gehälter von anderen Seiten getragen wurden, so blieb uns doch noch genug aus eigenen Mitteln zu beschaffen."

**Girls of Leisure.**—It will interest many of our readers to hear that the German National Committee secured the services of Fräulein Guida Diehl for one year from October, 1914, as Travelling Secretary for girls of leisure. Her chief work has been in Berlin, where she has arranged meetings for girls of the educated classes. The work of the Association has also been brought before the teachers in girls' schools, and Fräulein Diehl has addressed meetings actually in twenty schools, some of them attended by the higher classes and some by former pupils, with the aim of interesting the girls in the work of the Association. Five study circles have been formed as a result of these meetings in five different schools, and they are led by the headmistress or one of the other teachers.

In addition to her work in Berlin, Fräulein Diehl has visited Dresden and Schwerin, and she made an extensive tour in Baden and Western Germany, to Karlsruhe, Bruchsal, Pforzheim, Baden-Baden, Freiburg, Mullheim, Kreuznach, Frankfurt a. Main, Arnstadt, etc. It is of great interest to hear that Fräulein Diehl was lent to the Association by the Ministry of Education for this year's special work. At its close she returns to her post in the Education service.

**GREAT BRITAIN AND IRELAND.**—"The Evangelistic Campaign which has been arranged by the National Young Women's Christian Association, hopes to start work in the South of England Division in October. The other Divisions will be visited during the succeeding months of autumn and spring. Many applications from centres in both the east and west of the South Division are daily reaching the Religious Activities' Committee. Many friends have offered to assist both in speaking and singing. The months of August and September should be used by all our members as a time for preparation, not only by earnest prayer, but by seeking the co-operation of the churches and all oganizations working for the good of the girlhood of our nation."—"*Young Women's Christian Association News Letter for Secretaries and Workers*," *August*, 1915.

**Military Centre Work and other Work among Girls.**—The work of organizing clubs for girls in large military centres, either in connection with a local Association or independently, has been continued by the special committee appointed for the purpose, and has met with much success. In some places special buildings have been put up for the purpose, adapted to meet the varied needs of the girls and their friends. A recent development is the undertaking by the Association of welfare work among girls engaged in the making of munitions. In both these important departments the British National Association is touching a large number of girls and young women with whom it had previously no point of contact, and is hoping to realize among them its fourfold aim—the promotion of their spiritual, social, intellectual and physical well-being.

**FEDERATION OF WORKING GIRLS' CLUBS.**—Those interested in the Girls' Club Movement are asked to note that the Federation of Working Girls' Clubs proposes to hold a **Training Course in London** from the middle of October, 1915, to the end of March, 1916. The lectures will be given by experts, and the practical work supervised by experienced workers. The courses will therefore be invaluable, not only to the student and young worker, but to those who are already engaged in work amongst girls and young women both in cities and rural districts, as they will thus be put in touch with the latest information and developments of the work. There will be short courses of lectures on such subjects as—The Art of Teaching, with special reference to Bible-class Work; Agencies and Societies which Touch Girl Life and Work; Elementary Psychology and the Study of Adolescence; Class Work in the Club; The Art of Public Speaking, etc., etc. There will also be a series of discussions on Club Problems, and several of the courses will be combined with visits which will illustrate the lectures. Regular work at a girls' club or elsewhere is expected to be undertaken in conjunction with the lectures.

The fees will be 2s. 6d. for each course of lectures or 10s. 6d. a term, and are payable in advance. Day tickets for lectures will be 1s. each.

Addresses of hostels, etc., where board and lodging can be obtained at moderate fees, will be given to intending students if desired, and the course is open to students of any nationality.

The full syllabus, with further particulars, may be obtained from the Secretary of the Training Course, Federation of Working Girls' Clubs, 26, George Street, Hanover Square, London, W.

**Women Patrols.**—"A striking testimony to the value of the work of Women Patrols, organised by the National Union of Women Workers, has been given by the Chief Commissioner of Police. The military and civil authorities are well satisfied with the help given by Patrols in keeping order, and by their kindliness, tact and discretion, winning the confidence of the girls and the respect of the girls' men friends. The Chief Commissioner said the police were grateful for this work, because it was work they could not do themselves, and expressed the hope that it would not cease after the war was over."—"*Jus Suffragii*," *August*, 1915.

**PLANS FOR THE TRAINING OF DEACONESSES AT MILDMAY.**—The Mildmay Institutions, London, are widely known all over the world, and we are glad to make known something of the new plans recently made by the Trustees for the training of Deaconesses. Writing in July the Rev. H. U. Weitbrecht, D.D., the newly-appointed Warden, thus explained them:—"Of late the call has come to those responsible for the management of the Mildmay foundations, as it does at some time to all workers for God and man, to pause and consider how they may best adapt their methods (not their principles) to the changing and growing needs of the age. In the first instance this was forced upon the notice of the Trustees by the pressure of financial stringency, which has been increasingly felt for some time past, but plans for Mildmay work are still more fundamentally affected by the needs arising from the great European War. The question is pressing upon us—how can we help to build up the kingdom of God by taking our small, yet necessary, share of service to the nation in this crisis? In its group of institutions Mildmay has special openings for such ministry: the hospitals, the crèche, the nurses' home, the rescue work, all tend in this direction, and the efforts of the managers will be steadily directed towards maintaining and increasing their efficiency. But the chief means by which Mildmay can meet the call of the country is the service, both spiritual and social, of the women whom it trains. After this war much of the work hitherto done by men will have to be taken over by women. The supply of deacons is already severely diminished, and

will continue inadequate for years to come. If the work of the Church is to to be done, the supply of qualified deaconesses must be increased, and Mildmay must do its share now in supplying this need. To this end, we propose, with God's help, to re-organize the work of training here.

"The training offered at Mildmay will be based on a knowledge of Holy Scripture, both in itself and as applied to the needs of the day. It will touch upon Church History as exhibiting the outcome of the Biblical revelation in the life of the nations, and especially on that aspect of it which has to do with the position and work of women in the Church. It will deal with the Prayer Book, as the treasury and guide of devotion, and with Christian doctrine, the method of teaching it, and comparison with other religions. Finally, our training will aim at giving guidance in the application of all these subjects to the needs of our time by study and demonstration of methods of parochial and general social work. In connection with matters parochial, special attention will be given to reformed methods of Sunday School work, poor visiting, mothers' meetings, girls' clubs and Bands of Hope, and to conduct of missionary classes or study circles. The chief social subjects dealt with will be Food, Thrift, Health, Home Nursing, Infant Care, Rescue and Preventive Work. For the theological teaching competent lecturers are offering their services. The Deaconess-in-charge of the practical training will have the advantage of help from capable County Council lecturers and others. In parochial work the students will have the help and supervision of experienced Mildmay deaconesses, and the Services will be under the direction of the Warden.

"The complete course for Church workers, who may, if they feel the vocation, eventually seek ordination as deaconesses, is two years of three terms each, making up forty weeks of residence in the year. The Warden will, however, be prepared to consider applications for admittance from suitable candidates for a shorter period, at least during the continuance of the war. The autumn term lectures will begin on Monday, the 4th October. The inclusive fee for training, board and residence, will be £50 per annum, or for a less time £20 per term. Applications, with references, one of whom, if possible, should be the pastor of the applicant, are to be sent to the Warden, Founders' Lodge, Mildmay Park, N."—*Service for the King.*

**FRANCE.—British-American Y.W.C.A.**—"The day before war broke out we had over 1,100 members, representing twenty-six nationalities. The day after our nationalities had shrunk to three—British, American and French—with a sprinkling of Scandinavian, Italian and Spanish. As the membership report has indicated, our loss of members owing to the war amounted to forty per cent., but thanks to the war we have over seventy-five new members, six of them sustaining.

"The Unemployed Women's Fund has received donations totalling to date approximately frs. 22,000, which includes over frs. 6,000 brought from America.

"Our *ouvroirs* have given over 10,000 days' employment since the month of August to needy Frenchwomen. We are busily employing at the present time about 100 women, and are turning out at present 200 to 300 finished articles per week for the benefit of soldiers, refugees and the Paris poor including the blind.

"Our work is thoroughly organised and constantly expanding, and our external relations have become more extensive. The French Red Cross in London forwards British donations to our very door. The American Relief Clearing House forwards donations from the United States to our door. The *Comité du Secours National*, which is very close to the French Government, has officially recognised us. The English and American community of Paris have formed a new conception, as the result of our war activities, of what our Young Women's Christian Association may mean in this community.

"The Association has endeavoured with all its might to deserve support for its relief activities, and behold! that support has come, and is coming, and will come, we believe, without fail as long as the need exists. By the same token has not the Association proved that it deserves support for itself, to ensure its future and permanent usefulness?"—*Extracts from the General Secretary's last report.*

**Les Eglises réformées évangéliques de la France.**—"Par le fait de la guerre, il manque actuellement 180 pasteurs dans nos églises réformées évangéliques; ils sont admirablement suppléés. D'abord par leurs collègues en exercice, il n'est pas rare de voir le même pasteur desservir 2, quelquefois même 3 paroisses, sans compter les services suplémentaires qui lui viennent du fait des aumôniers d'hôpitaux militaires. Ensuite, par leurs femmes. Une lettre de la Commission permanente aux dévouées compagnes de nos collègues mobilisés, a déjà porté ses fruits et des fruits savoureux. Les femmes des pasteurs, infirmières dans nos ambulances, sont légion; dans la XIX$_e$ circonscription, l'une d'elles remplit avec succès l'office d'aide-major. D'autres visitent les malades et les affligés; elles prodiguent leurs soins affectueux aux corps aussi bien qu'aux âmes de nos fidèles; dans un village reculé, une de nos mères en Israël assiste les femmes en couches. Plusieurs d'entre elles, aidées par les dames laïques, vont jusqu'à présider des services religieux; souvent-elles se bornent à des lectures édifiantes; quelques-unes composent des sermons de circonstance; d'autres vont jusqu'à présider des enterrements. Elles font tout cela sans ostentation, par devoir; quand elles le peuvent, elles s'abritent derrière le fanion d'un vieux pasteur, d'un étudiant en théologie ou d'un évangéliste laïque."—"*Notre Petite Feuille*," *August*, 1915.

**French Women Farmers.**—"At one of its last meetings, the Institute of Agriculture in France paid a special tribute to the splendid efforts of peasant women, who have shown just as many remarkable administrative qualities in large as in small matters of agricultural work. From the beginning, on the morrow of mobilisation, when, at the country's call, husband and sons, had been taken, when the farm horses had been requisitioned, the peasant woman, instead of collapsing as she might have done, courageously faced all the difficulties of the tragic situation. All seasons found her at work, ready for all emergencies. Nothing frightened her. Expert in field work, she directed its manifold details. Winter passed with its cold and hardships, its long evening hours beside the lonely hearth; spring brought again the promises of harvest and vintage; the winds scattered the white olive blossom, and still the men did not come back. The French peasant woman again got the better of all difficulties. While her husband and sons are sacrificing their lives in the trenches, defending the common weal, she also is guarding the life of France. Indeed, she deserves the homage paid to her by the Institution of Agriculture."—"*Jus Suffragii*," *August*, 1915.

**CHINA.—Hangchow Union Girls' High School.**—"The corner-stone of this interesting new building, which marks a fresh epoch in missionary educational work in China, was laid in May, 1915, in the presence of a large assembly of officials, missionaries and members of various educational institutions. All the management of the ceremony was left in the hands of Chinese Christian leaders, the large gathering being presided over by a well-known native evangelist. This Union School is being erected on a fine plot of land, which formerly was part of the old Manchu City, but which is now beautifully laid out with wide thoroughfares. The school compound consists of five acres of well-levelled and walled-in land, and is the joint property of the American Presbyterian and American Baptist Foreign Missionary Societies.

"The development of this work will be a source of interest to all women in China who have the charge of girls' education."—"*Women's Work in the Far East.*"

**CHINA.**—"In **Foochow**," Miss Coppock wrote in the summer, "we are buying land for our Secretaries' residence. There are no residences to be rented suitable for foreigners to live in. All missionaries build their own houses. Our Secretaries thus far have lived with missionaries, but now that work is soon to begin it is most desirable that they have a residence where they can be at home to Chinese ladies and invite groups for various purposes. In China the home carries very great dignity, so that it is even more necessary in the very beginnings of Association work than an Association building. The place selected for our residence in Foochow is inside the walled city, on Black Rock Hill, adjoining property purchased by the Young Men's Christian Association for the residence of Mr. and Mrs. Munson.

"I was told that fifty years ago Bishop Wolff, of the Church Missionary Society, purchased this same land, but the feeling against all foreigners was so strong that the Chinese owners drove him off and threw the money after him. We anticipate no such scorn of the foreigners' money now after half-a-century of change.

"Black Rock Hill is one of two hills within the walled city; the other one being occupied by the American Board Mission. It affords a splendid view to the south across the plains to 'South Side,' where most foreigners and all the commercial classes live. By climbing up a few steps one looks down upon the whole of the city to the north and gains a splendid idea of the congested nature of the city, not a vacant space anywhere and only a few great banyan trees here and there to mark the location of temples, and in this section is the Young Men's Christian Association's secretaries' field, for here are the students. As I stood looking down upon this great city I wondered where would be the location of the Young Women's Christian Association building when we reach the point of building in Foochow. That day may not be so far distant. The Young Men's Christian Association building, after little more than a decade of work, is soon to be completed. The largest building in Foochow, but outside the walled city."

**Canton.**—"Of the twelve Board members in the Canton Association six are physicians. One is Dean of the largest and finest Women's Medical School in South China, and the others have fine private practices. The oldest member, the former President, is the Chinese head of the True-light Seminary, the oldest girls' school in Canton. All are women of affairs who have done things, and they are bound to make the Association a success.

"I must tell you of the Chinese Secretary, who is also a physician. Eighteen months ago when I was in Canton she came to see me. She had just completed her medical course then; she told me that the Young Women's Christian Association very much appealed to her as a channel for definite Christian work. I asked her if she would consider becoming a Secretary. She said she had just accepted a position in a Government hospital in Tsinanfu, the capital of Shantung Province, and she would have to give a few months of service there, but that she would try to get one of her classmates to take her place after that time and would come back to the Canton Association if the Board of Directors gave her a unanimous call. She gave the service to which she was pledged in the north, and about three months ago returned to Canton and accepted a secretaryship in the Association. She has a real vision of doing a thorough work in Canton, and I believe she was specially called by God to be the Chinese Secretary at this time. Of course she has had no training, has never seen an Association except two brief visits in Shanghai, yet she has splendid ideas and very safe judgment and good common sense.

"Canton is another place where we must build a residence for our foreign Secretaries. We are buying land here too, next to that purchased by the Young Men's Christian Association; it is located near the banks of what is called the back reach of the Canton river. I believe it will be a very healthy

place, and this is a very important consideration. It will take twenty minutes by steam launch to get to the present headquarters of the Association, and between twenty-five and forty minutes by slipper boat, according to the tide.

"The Directors were delighted when I told them that Miss Boutelle is coming to begin work at once without the language, and that there would be two others who would study in preparation for permanent work. A great work will be done in Canton and fortunate are they who are appointed to that city."—GRACE L. COPPOCK.

**Tientsin Conference, July 10th-15th.**—"This Conference was rather a leap in the dark, and those who had the management of it did not know until it actually took place whether there would be more than a mere handful of girls, as they felt the girls and women might be afraid to come.

"In the end fifty-one registered, many of these being brought (and paid for) by the faithful and earnest work of their fellow-scholars and teachers, themselves Christians of from three months to about a year's standing! It was a really wonderful thing to see a string of six or seven marching through the compound at 8.30 or so in the morning, led by one of the delegates living at the Conference, for we knew that she had spent an hour or more in going to fetch them. The average attendance was, I should judge, somewhere between twenty-five and thirty, nineteen of whom were resident. A group of others (almost all of them very recent Christians) came early every morning in two picturesque Pekin covered carts drawn by mules; they stayed to the very end each day. Their relations would not allow them to live at the Conference, but they did not miss anything. The members of the Conference were nearly all either very young Christians or non-Christians. I was astonished to see how pleasant and friendly their spirit was, and how well they got on together.

"We had very fine speakers at this Conference. Although they knew that it was likely to be very small, they so fully realized its importance that they were quite willing to give their time. I will only mention two—Pastor Cheng Ching, the Chinese Secretary of the Chinese Continuation Committee, gave two splendid addresses on the Death and Resurrection of Jesus Christ, and C. T. Wong, formerly Minister of Foreign Affairs at Peking, but now in the Young Men's Christian Association, gave a most practical and energetic talk on women in the home, specially in regard to the training of children.

"There were three daily Bible classes, with nine or ten in each, taught by Chinese young women; they had all taken for their subject some aspect of Christ's life and work, and had done very thorough preparation. At the testimony meeting girl after girl said how much she had been helped by her Bible class.

"In the afternoon we sometimes played games, chiefly indoors, as it was so very hot out of doors. On one afternoon a large batch of dolls was brought out at the close of the afternoon; each of them was allowed to choose a doll to keep, and they went off hugging their dolls with great content. On another afternoon stunts took place, and on yet another we took a trip by water to a beautiful private garden at Tientsin University. We sang vigorously all the way—Chinese hymns and foreign songs; the northern girls have musical voices. Many of the girls said they wished the Conference could last twenty days. They went away full of joy."—WINIFRED JACOB.

**JAPAN AND KOREA.—New Regulations for Religious Education.**—"The Japanese Government in Korea has decided that within five years the Christian schools in that country must stop using the Bible as a text-book and that no kind of religious exercise will then be allowed in the school buildings. The Japanese Director of the Education Bureau recently visited Europe, where some countries have absolutely separated education from

religion; this he desires to do in Korea. The managers of the missionary schools in Korea have told the Director that they would prefer to close their schools rather than continue them with the Bible excluded. The great majority of missionaries in Korea belong to the Presbyterian and Methodist Churches of North America."—"*The Bible in the World*," *August*, 1915.

**Factory Girls at Kawamata.**—"Mrs. Tamaru, a former Yokohama Association member who has gone to Kawamata, a factory town in the north, found that there were fifteen hundred girls in one hundred and thirty factories, and these girls ranged from twelve to twenty-five years of age. They worked from five in the morning until ten at night, with one hour at noon. One spinning factory closed at six-thirty in the summer months. There were two holidays a month! The girls have had no education, most of them being scarcely able to read. Although these girls had so little time, they managed to run to the rest rooms for a few minutes at noon, and there are eighty-six members. Fifteen girls from the spinning factory went in the evenings for sewing lessons. In the other factories those girls who were especially diligent were allowed to stop work at nine o'clock, and they spent two hours after that time at the rooms. Mrs. Tamaru had begun to read to these girls whilst they sewed. There were special meetings on the holidays and regular evangelistic meetings Saturday noon."—"*Our Outlook*," *August-September*, 1915.

**Progress of the Evangelistic Campaign.**—"All the conditions seem ripe for a wide religious upheaval in Japan. Spiritual unrest, vacillation, discontent and longing are felt and noticed everywhere. The people need help and know it. Now the Churches of Christ rise to offer it to the nation. . . . The campaign bids fair to be the greatest event in the history of the Japanese Church since the century began. Already it surpasses the Taikyo Dendo Movement of 1901 in the numbers engaged, in the power and primacy of the Japanese leaders, in the close unity of the various schools and denominations. . . . One of the most striking features of the campaign thus far has been the resourcefulness of the Japanese leaders. In Tokyo and Kyoto advertisements of meetings have been displayed in the electric tramcars for the first time. Street preaching has been given a tremendous impetus. . . The most striking development has been the newspaper evangelism. On the last day of the newspaper campaign ten of the leading dailies in Tokyo printed a three-column presentation of Christianity. On that morning 500 Christians gathered before seven o'clock at the Young Men's Christian Association building, and after prayer took 30,000 copies of these papers and distributed them all over the capital.

"The Christian Literature Society is rising to the occasion by publishing a special series of one sen tracts on the Bible, the essentials of Christianity and other topics; 270,000 of the first have already been sold. It is a day of expecting and attempting great things."—"*The Japan Evangelist*."

**Proposed New College for Women.**—"The Report of the Promoting Committee for the Woman's Christian Union College of Japan is now being printed.

"It contains an outline of the history of the movement, the constitution, a note on finances—including the estimates for current expenses for the first year, and other items concerning the plans for establishing this College in Tokyo. This report is to be presented to the missions by whom the Committee was appointed and to others interested in the movement.

"Any person wishing to have details of the progress of the work to date will be furnished with a copy of the report on application to Miss Tami Mitani, 33, Kami Ni Bancho, Kojimachi, Tokyo."—"*The Japan Evangelist*," *July*, 1915.

**UNITED STATES.—Y.W.C.A. Training School.**—"On the 29th of June, the fifth session of the Summer School opened at the National Training School with an enrolment of forty-five. Of this number, ten are student secretaries under appointment to local Associations, nine are physical directors, six are City Training Centre students and twenty are house and lunchroom directors. Appreciating the shortness of the six weeks' term, the students immediately settled down to hard work, but along with the heavy schedule have come many opportunities for pleasure. Within the family circle there is much informal grouping for sociability and interesting discussion. The opening talk given by Miss Cratty emphasized the personal relations of women working together. . . . Committees have been formed to take charge of the religious and social life of the students. The devotional committee is hard at work planning special meetings. One prayer meeting a week is conducted by the students and one by a secretary, followed by a discussion. The social committee is planning picnics and other social features. Of special interest to the physical directors is the normal swimming course given in the beautiful new pool of the West Side Young Women's Christian Association. On the 8th of July the students were introduced to the Headquarters' secretaries by a tea given at the School."—"*The Association Monthly*."

**SAN FRANCISCO** "is one of the most cosmopolitan cities in the United States. The Germans are by far the largest foreign population. In a series of investigations made at the time the Men and Religion Movement was in progress, the following estimates of foreign population in San Francisco were made: Germans, 60,000; Italians, 30,000; Hebrews, 30,000; French, 10,000; Chinese, 10,000; Croations, 10,000; Swedes, 10,000; Mexicans, 8,000; Central Americans, 7,000; Austrians, 6,000; Greeks, 6,000; Servians, 6,000; Japanese, 5,000; Poles, 3,000; Russians, 2,000; Finns, 1,000; Portuguese, 1,000; Filipinos, 500; Koreans, 200, and Hindus, 100. That is, twenty foreign-speaking peoples represent 208,000, or more than one-third the entire population of San Francisco. The same investigation extending over northern and central California shows Germans, 120,000; Swedes, 25,000; Hebrews, 50,000; Italians, 60,000; Mexicans, 20,000; Japanese, 35,000; Chinese, 35,000; Croations, 20,000; French, 15,000; Portuguese, 15,000; Servians, 10,000, and on down the list, making in all that part of California a foreign population of about 430,000. The proportion of foreigners in southern California is not so great. It would not be out of the way to say, in general terms, that fully one-third of the population of California are foreign-speaking peoples. There has been an enormous immigration of Spanish Mexicans from Mexico into southern California. The Germans are Lutherans for the most part. There is a large problem confronting the church forces in that State. There is successful mission work being done among the Germans, Swedes, Mexicans, Portuguese, Chinese, Japanese, Finns and the Italians. There is a large colony of German speaking Russians not far from Fresno, and the completion of the Panama Canal will bring tens of thousands of immigrants to the Pacific Coast."—"*The Christian Missionary*," *August*, 1915.

**AUSTRALASIA.—Appointment of Women Justices.**—"The first women justices in the British Empire were appointed on July 7th in Melbourne, South Australia. They include Mrs. Price, widow of the first Labour Premier of that state."—"*Jus Suffragii*," *August*, 1915.

**ALEXANDRIA.—Y.W.C.A. War Work.**—"One is for ever wishing for the time in which to describe to those at home some of the incidents of life here. It is so abnormally different and so abnormally full and interesting. I doubt whether you at home can really picture it. First of all, the marvel of the camps along the seaside, . . . . where you see long lines of men riding their horses through the desert for exercise and water

—almost like a circus it looks—for there are always the few horses who get away and gallop down the lines all on their own—then there are the everlasting clouds of sand.

"Then, of course, whenever one finds oneself next a soldier one begins to talk and ends by inviting them in to something. 'Can it be me,' said an Australian last week, 'that's going to hear some music' (after giving him an invitation to come to the Social), and so it comes that very often a stray boy is picked up by someone and brought into something, lunch, tea, music, etc., at Victoria House.

"Perhaps you have all heard enough about our 'wounded parties.' Quite 70 men were here last Thursday. What pitiful tales we hear, but never a grumble. See them helping one another down our five steps. All those with healthy legs were invited to play musical chairs, first with chairs and then with the ladies' arms. One of the company was a comedian. How he kept us going! But underneath the scanty white hospital garments that they mostly wear, are partly crushed arms, indeed all manner of sorely hurt limbs, and one has to go round shaking hands gingerly. A fine New Zealander of six feet had lost his right arm and part of the thumb of the left hand, and was just managing to feed himself.

"They now have the right to use the Club Room in the evening; behold three badly bandaged and limping souls in the usual cotton fluttering garments straying in to write letters home in peace and quietness. Our prettily covered divans and armchairs show woeful signs of old age already.

"The Tea Cabin is still increasing its trade; we now sell soap. The bills for running the Cabin for 14 weeks amount to over £950, and our takings average over £10 daily. The profits are about £50, which we hope to spend on the wounded or doing further work. I should like to send you one of our menu cards. The days are tremendously busy, requiring four workers each morning and afternoon.

"One day last week we brought home 1,300 letters and post cards to post from the Cabin. We go through all these, seeing they are properly directed, registering parcels, etc., putting in money orders, etc."—Rose E. Margerison, *July 29th*, 1915.

**NORWAY.—Summer School of the Association.**—The Kristelige Foreninger av Unge Kirnder held a most successful Summer School at Bergen from August 3rd to 8th. About eighty workers were present, representing different parts of the country and different branches of the work—city, country, student, factory girl, etc. Miss Parm, who has been selected to go for a year to the New York Training School, and on her return act as Travelling Secretary of the Association and the Student Christian Movement in Norway, was present, in order to learn as much as possible of Association work in Norway before her departure. She is now on her way to New York.